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# WHY GOD MADE MEN

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J. NESBIT WILSON

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# WHY GOD MADE MEN

BY

J. NESBIT WILSON

*Use the Scriptures to quicken spiritual life, not to support credal notions*



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DEDICATED  
to  
WILLIAM WILSON

My father whose morning prayer was that the earth might soon be filled with the knowledge of the glory of the Lord, as the waters cover the sea: And when on his death bed commanded me saying: Preach the gospel as in the sight of God, in obedience to a sincere unfeigned conscience declare the revealed word of God, fearing the face of no man.





## INTRODUCTION

**W**E are here by no volition of our own. But every thing was made for some use, more than its own being. As long as we do not know the purpose of our being we are as mariners at sea without a compass, without a chart, without a guiding star, without a port in view drifting on the broad sea of life, while entrusted with the freightage of the world.

What is our ministry to the physical world, is a question, whose answer is paramount to all else. It is strange if the kind Creator has left us in darkness, when all else that he has made wears the design of its being open to view. Man lives neither by instinct nor by observation, but by intuitions, fostered by divine revelations. We know we are not what we should be. We have not apprehended that for which we are apprehended. We are not made perfect. If men with a tenure of life, less than forty years on an average, if the world with its injustice, its cruelty, its sorrow and death is the Maker's finished work, then all is a mystery in the light of the announced intuition that God is love. If from the secret chambers of the most High any revelation has been vouchsafed to men, it will surely shed light on our ordained being and sway.

The Bible contains the only recorded declaration of why God made men. A true conception of the revealed word furnishes the answer. Its history is of those who lived as men, rather than intellectual animals. As the patriarchs, Moses and the prophets lived by their divine life they did the will of God; manifesting in miracles supernatural powers by their quickened divinity. Jesus absolutely denying

the self in his flesh rose to the fullness of the stature of a man, crowned with victory over death, our pattern, our hope, the embodiment of all that is good in our civilization, and of that life which will overcome the world.

In the introduction of the inspired volume it is recorded that the Lord God formed man by breathing his own life into Adam,—a naturally living organism, made out of the elements of the ground,—and he became a living soul, a living life, i. e. true life dwelling in a self-acting physical body, called natural life. But natural life even sentient, individualized by a material organism is not real life. It has no conceptions of the moral emotions as true life has, which lightens every man coming into the world. Life dwelt first in the physical in Adam. Adam stood erect. He was an upright grower, poetically styled a tree of life with the knowledge of good and evil. The garden of Eden was the effect of the influence of a holy man imparted to the creature about him, as he stood in the midst of the garden.

Life never dies. Its powers are everlasting. The impulses of natural life are selfish, and its workings end in death. The day thou eatest thereof dying thou shalt die. When Adam began to indulge the passions of his flesh, Eden faded from about him, nature's curse took hold of the ground, and his physical existence became a journey to the tomb. Every righteous struggle since has been to regain what Adam lost. We worship God aright by quickening the divine life in us. Our highest reverence is for those commanded by its impulses. The Bible is sacred because it is a history of men moved by the holiness of spirit, written by men commanded by its influence, and knowing that they who are made wise by such knowledge grow into the image of the Father on high, attaining unto his power of everlasting life.

As Adam was to dress and keep the garden, so the ordination of men was to subdue the earth and replenish it. The world is a lonely waste where they have not recreated it. But our dominion thus far has been according to the flesh,—in the sweat of the face, under the curse. The supernatural dominion, which is by faith, is recorded in the Scriptures only. Miracles have been as exceptions.

Adam never rose above his natural body,—entering into a glorified body either by transfiguration or resurrection. He was of the earth earthy. Jesus had a natural body. He was made a sin, but he knew no sin. He held his flesh under the absolute commandment of his spirit. He went from grace to glory, entering into a body made by the new and living way, into the holy of holies, mortality overcome by the abundance of life and death swallowed up in victory. God's greatest work of creation, begun in Adam, was completed in Jesus Christ, our second Adam, by becoming a quickening or living spiritual man. Jesus is our perfect pattern, and equally when he was in his spiritual glorified body, as his conduct when in the flesh. Moreover what God has accomplished in one man he can do in thousands, and will when the same powers of life command them. In his triumph over death Jesus reached the goal of what God designs men shall be, and what the race shall become following in the footsteps of Jesus.

Revelation was given to quicken men into holiness till a generation of second Adams, both by transfiguration and resurrection shall regain Eden, making the earth as a garden of the Lord, by delivering the creature now travailing in pain from the bondage of the corruption of sin and death into the glorious life of God. **THE SUBLIME WORK OF THE CREATOR IS YET TO BE ACCOMPLISHED, AND AWAITS THE WILL OF MEN.** As it is written, Eye

hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those who enter into his love.

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NOTE—The quotations from the Scriptures are generally marked with an asterisk at the beginning, but never with quotation marks; being at times free translations, as the New Testament writers did, and as the publishers published the Old Testament quotations.

# WHY GOD MADE MEN





# WHY GOD MADE MEN

## CHAPTER I

### THE INCARNATE TRINITY

**M**EN are the only natural beings in which there is the consciousness of right and wrong, the knowledge of good and evil. The entrance of the moral emotions into the creature was by Jehovah breathing his life into Adam. Adam was an upright natural grower with divine life in him. In poetic license Moses styled him a tree of knowledge of good and evil, and emphasizing his divinity, spoke of him as a tree of life. <sup>1</sup>The tree of life was also in the midst of the garden and the tree of knowledge of good and evil. Though Moses spoke of Adam as a tree, the figure of speech was clearly marked, for he spoke of all the trees which were plants as being planted, or growing out of the ground, but the tree of life, the tree of knowledge of good and evil is not spoken of as being planted, nor as growing out of the ground.

The history of the six days before the creation of Adam, was made up of clashing elements, and the doings of savage beasts, but this the seventh, the age of man, is for the sanctification of the creature into the life of God. Some say the Babylonians divided time into seven days for a week, before the time of Moses. However this may be, it is true that the Babylonians held there were six days in which the gods might indulge in evil passions, but on the seventh, they must rest

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<sup>1</sup>Gen. 2:9.

from anger; consequently mortals were forbidden to do on the seventh day, any thing that might disturb the wicked passions of the gods. If the division of time into seven days for a week was older than Moses, then he took an old and probably familiar form of dividing time, and filled it with divine truths about the creation, instead of heathen superstitions.

The first six days of the creation were unhallowed, and of their work Moses speaks of God as Elohim. This is the title which Israel used when conversing with their heathen neighbors about the power behind the universe; but when describing the creation of Adam, he adds the name referring to his moral character, his holiness, Jehovah the God, or as our translation has it the Lord God.

Adam was in full power of what a man can reach this side of a glorified body. The morning of the human race opened with the strong light of day shining on a little spot called Eden, revealing the unlimited dominion of the divine life in man over the creature. The tree of life was in the midst of the garden, the tree of the knowledge of good and evil, commanding everything in the power of life everlasting.

Children inherit from their parents bodies with tendencies to diseases, and spirits with depraved inclinations. Adam's body was in clean animal vigor from the beasts of the field, and his spiritual life was breathed into him immediately from Jehovah. No iniquities of parents were visited upon him. The divine life in Adam had such dominion over him, the natural passions were hushed, and the generation of life from him to another must be through the holiness of his divine life. Eve was not begotten by animal generation, but by the holiness of the spirit in Adam. Jehovah the God, caused a deep sleep to fall upon Adam, and he took out one of his ribs and closed up the flesh instead thereof; and the rib which Je-

hovah the God had taken from man, made he a woman and brought her to the man. And Adam said, <sup>2</sup>This is now bone of my bone, and flesh of my flesh, she shall be called woman because she was taken out of man.

Animal life is in the dual character of male and female. It was not good for man to be alone. The human race could not have been perfect high priests to nature had they not represented both the males and the females. In the human race there is more in the association of the opposite sex than the reproduction of their kind, and this is emphasized as the spiritual life is quickened. The associations of Adam and Eve before their fall were the communion of spirits living in the opposite poles of the flesh. The movements which have been for the uplifting of the race have not been by men alone nor by women alone, but by men and women working side by side. It was Moses and Miriam who led the children of Israel out of the land of Egypt, dividing the waters of the Red Sea, triumphing over Pharoah and his hosts. Jesus was a man, but he wrought his great miracles in the presence of women. His beginning of miracles at the wedding in Cana of Galilee, was in answer to the anxiety of his mother. The widow's son of Nain was restored to life and given back to his mother who was standing beside the bier. Mary and Martha were with Jesus when he called Lazarus their brother from the tomb. It is recorded that Mary was the first at the sepulchre, and the first to meet the risen Lord. May it not have been that by sympathy of her approach, completing humanity, he awoke from death, and the first she saw him, he was standing at her side? Male and female created he them, and so being, they were able to feel every emotion of natural life, to be touched with the feelings of its infirmities; tempted

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<sup>2</sup>Gen. 2:23.

in all points as it is, they could become perfect high priests by the power of the holiness of their lives, to redeem the creature from its thralldom in the corruption of sin and death. There are fraternal orders and there are clubs for men. There are fraternal orders and there are clubs for women; but the church of Jehovah which is for the redemption of the world, is composed of men and women alike, yet its purpose is not the animal association of the sex, as are social gatherings and theatres.

The flesh of Eve's body was higher than Adam's, the distance that his had been refined by the indwelling of Jehovah's life. Her divine life was pure as that of Adam's, begotten not by the will of man nor by the desire of the flesh, but by the will of the holy spirit, and born into the world without the shedding of blood, into ripe womanhood, omitting the weakness of infancy and the immaturity of childhood. Never was human flesh in such high honor as it was in the body of mother Eve, save when her greatest son, commanding his life in holy affection, going from strength to glory, until he appeared in transfiguration on the mount, and then coming into the perfect fullness of the holiness of life, so that though they put him to death, he arose from the tomb out of the bondage of death, in a body over which death had no power.

Eve was a higher, refined incarnation of divine life than Adam. This superior nature caused her body to assume a more beautiful form than that of her coarser and stronger partner. The superior beauty of the female form is peculiar to the human race. Among the brutes the reverse is true. The males are preferred. The male birds are bedecked and sing, while the females are plain and without sweet voices. The lions of artists are males; but among the human family, the women are the sweet singers and the ideals of beauty. Artists

are ever trying to paint on canvas or chisel in marble the image and form of woman, and the nearer they describe her figure perfectly, the greater is the perfection of their art. The light of day never revealed form so beautiful, as the body of Eve walking in the garden of Eden in the presence of Jehovah.

Following their great mother, the daughters of Eve have ever been more spiritually minded than the sons of Adam. No less than nineteen-twentieths of all the criminals in durance are men. The character of women is rated by a higher standard of morals than men, and there is a more refined code of manners for them. They are on the branch of the tree of humanity from mother Eve, whose life shapes their bodies and gives character to their persons, which makes them the citadel of virtue in the human race. It is said that children who inherit properly take the strength of their fathers, and the spirituality of their mothers. Where this order of life attains each generation happily born, by natural ordination steps up higher into spiritual life, the distance that women are more spiritually minded than men.

The co-operation of divine life and natural life in one individual, with the wonderful effects of the life in the souls of Adam and Eve on Eden, augured an early filling of the creature with the power of Jehovah's life. The powers of darkness saw their kingdom was threatened, and they were stirred to their utmost efforts to defeat the designs of the Most High.

It was necessary that Adam and Eve must support their natural bodies by eating of the fruit of the trees, and God told them to do so. They were a dual character, god and animal, with the experience of good and evil, yet the determinations of their will were not the resultant of their combine natures, but must be by their divine life alone, if they would

hold the creature in the power of everlasting life. <sup>3</sup>Of every tree in the garden said Jehovah, thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die. <sup>4</sup>They that live after the flesh shall die, but they that through the spirit mortify the deeds of the flesh shall live.

Satan's hope of success lay in wakening the life in the flesh of our first parents into an influence over their wills. The wisest policy was in paralleling the movement of Jehovah, by coming into immediate contact with the creature, by he himself entering into a natural organism; that the corruption of death might hold the world against the powers of everlasting life.

Two distinct lines of sentient life came down through the creations. One was beasts, and the other was the bird kind. The highest development of animal life was the preadamic men. This had been appropriated by Jehovah for the sanctifying of the creature into holiness of life. The highest and the most beautiful of all the bird kind was the serpent. <sup>5</sup>Now the serpent was the wisest of all the beasts of the field. Satan entered into one of these serpents, taking possession of its life to execute the great temptation. The serpent's forehead was similar to the human skull. When standing it was between five and six feet tall. It had yellow feathers which looked like gold. Its wings were long reaching down nearly to the ground. Its appearance was not unlike a woman dressed in yellow silk. Its wings when spread were fifteen feet from tip to tip. When flying in the sunlight, it looked like a meteor, or a ball of fire passing through the air. It was the

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<sup>3</sup>Gen. 2:16-17.

<sup>4</sup>Rom. 8:13.

<sup>5</sup>Gen. 3:1.

flying fiery serpent spoken of by Isaiah and Heroditus. The image made by the Israelites to represent the seraphim, was patterned after the flying serpents. The words designating serpent and seraphim in the Hebrew are from the same root. The uncomeliness of the flying fiery serpents were their long bills and their cloven claws. Isaiah to make an image of perfect beauty, representing absolute purity of life, saw the seraphim in prophetic imagination as having six wings; <sup>6</sup>With twain he covered his face, with twain he covered his feet and with twain did he fly. The flying fiery serpent was the turtle spoken of by the prophet whose sweet voice on its return from the south, announced to the people of Palestine that the winter was gone, and that spring had come. It was the flying fiery serpent probably to which Jesus referred when he said to his disciples, <sup>7</sup>Be ye wise as serpents and harmless as doves.

<sup>8</sup>As the children of Israel journeyed in the wilderness, they were stung by the fiery serpents of the dust. Jehovah commanded Moses to make a serpent of brass and set it upon a pole where all the children of Israel could see it, <sup>9</sup>and it came to pass that every one who beheld the serpent of brass lived. The fiery serpents of the dust were the serpents that crawled on the ground, they were snakes. The children of Israel were stung by these snakes or scorpions.

The sons of Abraham were familiar with the story of the temptation in the garden of Eden. They knew that the snakes crawling in the dust of the ground, were the progeny of the serpent that had lent its body as an incarnation for Satan, at the first great temptation of men. They knew also that the serpents wearing the yellow brasslike feathers and

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<sup>6</sup>Is. 6:2.

<sup>7</sup>Math. 10:13.

<sup>8</sup>Deut. 32:24.

<sup>9</sup>Numb. 21:8-9.

flying in the air were the offspring of the serpents which had not permitted Satan to enter their bodies and possess their lives. The serpent of brass was evidently in birdlike form, and not in the shape of a snake which crawls in the dust of the ground.

When the children of Israel saw the brazen serpent on the pole, their souls were quickened by the great object lesson of the knowledge of the holiness of life to preserve, or heal from the corruption of sin; also as they thought of the cold hissing snakes and feeling the loathsome sickness from the poison in them, they had a keen realization of how sin destroys. The power that shall regenerate the world is the knowledge of the life of Jehovah in men. Jesus referred to this when he said, <sup>10</sup>And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up that whosoever believeth like him should not perish, but have eternal life. <sup>11</sup>To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.

The Hebrew people kept this serpent which Moses made for seven hundred years, burning incense before it, as if it were an idol, until pious Hezekiah, king of Judah broke it into pieces. The ceremonial cleanliness of the Levitical ritual, pertaining to all the instruments used in worship, would have considered the image of a snake unworthy of the sacred enclosure. Their conception of the seraphim in the form of the fiery, flying serpent, is the idea today of the embodied angels.

In this great temptation, Satan approached Eve first. There was wisdom in the plan. Satan knew that in effecting the fall his hardest task would be with Eve. He knew that he

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<sup>10</sup>John 3:14.

<sup>11</sup>John 18:37.



dare not give her time to consider. Had he approached Adam first, and Eve had been given time to reflect, she probably would have stood in holiness, leaving Adam with Satan in his fall; as many of her daughters are doing since.

Perhaps the first time Eve saw Satan, he was flying coming down as a messenger from the clear heavens above her. Lighting and standing before her in all his beauty, he assumed the role of an angel from Jehovah. Because he talked, she knew there was personal life in him, that he was more than a brute. The form of the human body was not fixed then as it is now. Before his, Adam's voice and the embodied angels' from Jehovah were the only ones she had heard modulated in articulate language. His voice was sweet and his reasoning persuasive. He was a master in logic. Never did agent more skillfully, cunningly ply his arguments than did Satan at this great interview. It was an hour in which if he failed, his kingdom as prince of this world was gone; lost at once and lost forever. He assured her he was her friend and what he said was for her good. He explained that the divine revelation given to her was not to be taken as the words plainly implied. <sup>12</sup>For God doth know, he said, that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil. He assumed superior wisdom, and appeared to be one living on the same plane of life with her. There is magic influence in kindred associations, and this is with greater force as the numbers are few. How could she else than give him audience. It was pleasant to her eyes and she desired to be made wise; even by attempting to enter fields which claimed to be higher than the revelations of divine truth.

Evil communications corrupt good manners. As Eve en-

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<sup>12</sup>Gen. 3:5.

tertaind the serpent and listened to his words the fires of self-interest were kindled in her soul, and grew in strength till her spirit was overcome and the conduct of her life directed by it. She was a throne of Jehovah, but by permitting the determinations of her will to be brought under the dominion of another, she became a servant, as the animals about her.

Satan's logic here has been the worldly wisdom of the ages. God's word has been contradicted by men, who are fond of appearing scholarly on no grounds of evidence save their own notions. Here began the dominion of self-interest in the race of men, the exchange of principle for expediency, the surrender of the government by the consciousness of truth for the servitude of the law, faith beclouded by a belief in the commandments of men taught for doctrine, and instead of men being in the liberty of gods incarnate, commanding the creature by their wills, they have been under the yoke of ecclesiastic and civil law, often even to the possession of their bodies in slavery.

He can only be a saviour of others from sin who by his own determinations, elects to have the springs of his life in his spiritual nature, actuated by the same will as the Father on high. He only is a true man who stands alone, not stubborn in the bigotry of his own notions, but in the might of the holiness of spirit. Men are truly great as they subdue the selfish life in their flesh, its vanity and its bigotry; in humility preferring others before themselves, walking in the sight of God and not to be seen of men. There is no association so purifying, so ennobling as to be alone with God. Had Eve turned aside from all about her and in the chamber of her own soul communed with the great Jehovah alone, self-love as a criminal would have fled away from her.

**There have been those who have directed the ages following**

them. The hour was sublime in consequences when our mother Eve stood where two ways met, and her decision then gave course to the generations of men for the thousands of years since. Yet so elected to responsibility, she could not lean upon the arm of another to direct the determinations of her will, even one whom she took to be a messenger from heaven. Alone she should have determined to do the will of the Father only, if she would establish her god-hood in the flesh, and become a captain of salvation to the world. And though higher than all created things she would not have been alone, for Jehovah would have been with her, had she not shut him out of her soul by the self that rose to dominion in her.

Satan used sleek deceit, flattery and lies. His influence in accomplishing her fall was aided by the beautiful covering which he wore. The influence of fine clothing has ever since been no small factor in determining the course of the daughters of Eve. Women have ever been entrapped by deception, and with cunning flattery by men wearing soft clothing. Women in all ages have been imposed upon by men, who assume the role of being their friends. Men are naturally gallant to women, but this gallantry is often limited to protection against wrongs from all men, except themselves. A large part of the sorrows of women are from the deception of men, and the wrongs committed against them are mostly by men. In heathen lands they are either dolls, or articles of traffic for the gratification of the passions of men. Men gratify their lust at the expense of women's sorrow and often with as little pity for them, as the hound in pursuit of his game. When a woman is betrayed by a wilful plot and deceit of a man, and her fall accomplished, she is driven from the Eden of society, to go out despised upon the face of the earth; not so much for what she has done, as the fact that

men can not be trusted in her company. Suffering for her own sins and the sins of others, the curse all the way down has rested doubly upon her.

<sup>13</sup>Eve gave to Adam and he did eat. Men seldom rise higher than their wives, their mothers and their sisters in purity of conduct. It was a sterling mark of integrity in Job that his foolish wife could not persuade him to turn away from God. When Eve went into sin, Adam was left alone in holiness. It would seem as if he almost had to follow, but the sacred story does not intimate that he hesitated, that it required an argument to convince him, or that it took coaxing to persuade him. The facts in the history of his sons are that they have gone into sin at the sight of temptations, for the sake of the gain offered in the transgressions, and often without the influence of an agent or covering of deceit; moreover, when the agents have been women, men have ever been ready and willing sinners.

After Adam fell, he could no longer keep and dress the garden by the commandment of the holiness of his life. Eden where Jehovah the God made every tree that grew out of the ground to be pleasant to the sight and good for food, sank back to the sterility of wild land. <sup>14</sup>Cursed is the ground for thy sake; thorns and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field. The garden of the Lord passed away, and Adam's mission in life became to till the ground in the sweat of his face, battling against weeds and barrenness of soil, to obtain the same food for his body that the beasts of the field lived upon. There are no weeds where the hand of fallen man has not been.

And men have cursed the ground more in their fallen con-

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<sup>13</sup>Gen. 3:6.

<sup>14</sup>Gen. 3:17-18.

dition than merely causing it to bring forth thorns and thistles. The cities without sewerage are more filthy than the lairs of wild beasts. From the vileness of the bodies of men living in thickly settled communities pestilences and plagues are bred. From the abundance of people in the orient it is more difficult for the masses to obtain a livelihood than the aborigines of this country, who shared their opportunities with the wild beasts of the forests.

Immediately after the fall, Adam and Eve began to grow old, and their lives became a journey to the tomb. <sup>15</sup>Dust thou art and unto dust shalt thou return. All nature turned to a downward course. The beautiful sweet voiced serpent became a hissing snake crawling on the ground eating the dust of the earth. <sup>16</sup>And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly thou shalt go and dust shalt thou eat all the days of thy life. The rocks tell us there were no snakes before the Cenozoic, the age in which man was created.

As a consequence of the fall, men are begotten by animal generation. Adam did not know his wife till after the fall, and it was then he gave her the name of Eve, because she was the mother of all living. Referring to the race whose bodies are by the power of natural life, David wrote <sup>17</sup>In sin did my mother conceive me. Regaining the loss in the fall, Jesus was begotten by the holy spirit. Jesus never honored the marital relation by becoming the head of a family.

The divine life in Adam and Eve so possessed their lives before the fall that though they were naked they felt no

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<sup>15</sup>Gen. 3:19.

<sup>16</sup>Gen. 3:14.

<sup>17</sup>Ps. 51:5.

shame. It was when their animal passions rose into dominion that shame came. <sup>18</sup>Who told thee that thou was naked? Brutes have no modesty. Depraved men have less than refined people. Shame is a protest by the divine life in us, against the fact that men are begotten by the passions of the flesh.

To hide their nakedness Adam and Eve sewed leaves together and made themselves aprons. Here was the first step in inventive genius to supply the needs which the fall has caused. The higher people rise in civilization, the more abundant are their inventions to soften the ills of sin. But when the abundance of these inventions became the pride and high end of men, the people are stiffnecked, rebellious against Jehovah, shut up in the wilderness of the fall, and such nations go down because of the iniquity of their selfishness.

The best efforts of civilizations have been given to avoid the sorrows caused by the indulgence of the sexual passions. In the record of Eden, Moses announced the greatest of all safeguards; drawing it from the fact that Eve was taken from the body of Adam. <sup>19</sup>Therefore shall a man leave his father and mother and shall cleave unto his wife, and they shall be one flesh. The marriage of one man to one woman with the commandment against adultery, checks the indulgence of the passions at large. However, under the strictest observance of the matrimonial laws, some of the most stinging wrongs have been committed. The suffering of women from cruel husbands will never be known till the secrets of the world lie open to view. On the other hand, women are irritating, unaccommodating, scolding without reason, taking advantage given them as women, and by the force of the sentiment

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<sup>18</sup>Gen. 3:11.

<sup>19</sup>Gen. 2:24.

about the marital relation compel their husbands to support them, when every hour to the man is a galling yoke. Furthermore, though marriage duties are observed not merely in obedience to the laws, but in the kindness of true love, still it brings care, servitude and sorrow. In pain the woman brings forth children, conceived in obedience to the love for her husband. Even the joy of motherhood, because a man is born into the world, is preceded by her going down into the dark valley and the shadow of death. The sorrows of the woman have been multiplied in her conception, and bearing her double curse has been her history since the fall.

The sweeter the fruit that grows on the tree of knowledge of good and evil, the more deadly the poisons of the sorrows that lurk in its meat. Lust through some gentle strainers well refined is love and in its final resolution, whether it be between husband and wife, or in the associations of society is largely if not entirely selfish. While under the curse of the fall, the emotions which underlie the organization of polite society, the passions which prompt the gallantry of men toward the finer sex, the flow of nature which illuminates the beauty of women, the strength of the marriage ties, the foundation of the family relations, and the endearments of the home, the choice fruit on the tree of knowledge of good and evil, often leads people in their selfishness to sacrifice their most sacred interests, to betray their best friends and frequently sink lower than brutes.

<sup>20</sup>It shall bruise thy head, was the prophecy by Jehovah to Satan, and thou shalt bruise its heel. Eden was lost. Man has lived with the knowledge of good and evil. The heel of humanity, its natural life has suffered sorrow. But all

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<sup>20</sup>Gen. 3:15.

through darkness heathenism in the lowest depths to which the race was crushed during the dark ages, in the maddest rush for money by civilized nations, the consciousness of truth has never been extinguished in men; for Jehovah's cherubims as a flaming sword which turned every way have kept the tree of life. And by the power of the living truth breathed into Adam in Eden by Jehovah the God, the world shall yet be subdued into righteousness, into the love and life of the Father, secure from all the intrusions by Satan. <sup>21</sup>For as the Father hath life in himself; so hath he given to the Son to have life in himself, and hath given him unlimited power and authority to execute righteousness also, because he is Son of man. Our debt to nature is death, but <sup>22</sup>the gift of God is life everlasting. The creature shall yet be filled with the joy of life, and the power of God, by man whom the Lord has ordained for this work.

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<sup>21</sup>John 5:26-27.

<sup>22</sup>Rom. 6:23.



## CHAPTER II

### SUPERNATURAL POWER IN MEN

**T**HE story of the Bible is the history of events by the supernatural powers in men. The Scriptures are more than moral precepts to soften the ills of the flesh while we are in this wilderness of woe. The inspired idea of good men is not those in the full development of their natural powers, neither muscular, nor intellectual, nor moral, but men whose powers are by the quickened divine life in them. Almighty unlimited power is by perfect love. God is love. Take away his supreme pure love and he would have no more power than the devils. Men as animals have strength in their selfishness, but men as men are weak as they serve themselves; for being the sons of God their strength also is in perfect love. <sup>1</sup>If I do not the works of the Father believe me not, was an appeal in view of the highest life in men.

Miracles are God commanding the creature by divine will through the agency of holy men. None of the patriarchs, neither Moses nor the prophets, nor Jesus the Christ, wrought miracles in their own defence, nor could they have done so. Holy men in unselfish love standing on the earth as their footstool, are Jehovah's throne in heavenly dominion.

That philosophers in search of knowledge and religionists seeking self-gratification by performing miracles can not comprehend their wonderful workings, is no evidence against their possibility. They are spiritually wrought and they are spir-

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<sup>1</sup>John 10:37.

itually discerned; and more, the most learned, cannot understand the workings by natural life. We see the effects produced by natural life, <sup>2</sup>but who can tell how God clothes us with skin and flesh, and fences us with bones and sinews? <sup>3</sup>If I have told you earthly things and ye do not understand, how shall you understand if I tell you heavenly things? When we can not understand natural generation, but are compelled to accept the fact, it is the logic of blind, egotistical pride that denies the immaculate conception of Jesus, because we can not understand it. <sup>4</sup>As thou knowest not how the bones grow in the womb, even so thou knowest not what is the way of the spirit.

The science of one generation is often proven wrong by the one following it. We are accomplishing things today that our grandfathers would have declared impossible. Yet we have not become so wise that our understanding is the limit of God's ability, and that it is impossible for our notions to be at fault. The God who brought all things out of nothing to its present fulness, did not exhaust his ability in making this generation. <sup>5</sup>As the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts higher than our thoughts. <sup>6</sup>God's hand is not shortened that it can not redeem.

We never saw miracles performed, as we see the effects of nature, it is true, but our experience is not the only grounds of trustworthy evidence. We must give reasonable credit to history. Miracles are reported in the history which is our rock of righteousness, and the stories of them are essential

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<sup>2</sup>Job. 10:11.

<sup>3</sup>John 3:12.

<sup>4</sup>Eccl. 11:5.

<sup>5</sup>Is. 55:9.

<sup>6</sup>Is. 50:2.

parts of the revelation of the living truth, which is the regenerating power of all that is good in this civilization, and the spiritual meat and drink of millions of the best people who have ever lived. 'Who can bring a clean thing out of an unclean? not one. Can the power of the living regenerating truth come out of superstition, ignorance, mistakes, overdrawn statements and falsehoods?

It would have been more logical when plants were the highest form of natural life, for unholy angels to have declared that it was impossible for natural organisms ever to exist which were not fastened to the ground by roots, much less for them to possess sensation and intelligence; than for men in the pride of their wisdom to deny the inspired revelations and to teach that God can not endow men with supernatural powers, and that he has not already so inspired men whose histories have been sacredly preserved as examples of first fruits of what men shall be hereafter.

Since there is a supernatural life in men, we should expect more from them through this life quickened into dominion, than is possible through their natural powers. In fact the miraculous revelations in the Scriptures are only morning stars of what shall be accomplished by men. Ye shall see greater things than these. God's almighty power has not been and is not yet exerted. His infinite wisdom has not and is not yet displayed. These remain to be accomplished when God's almighty power shall be manifested and his infinite wisdom revealed by his works through the race of men in holiness of life. It is evident that God can and will manifest greater wisdom and exert mightier power through his life abiding in sanctified men, who knowing his will do it, than

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'Job. 14:4.

he does by his influence on dumb nature. <sup>8</sup>When I consider the stars, the sun, the moon and the earth the works of God's fingers, what are men in whom his spirit is, with whom he holds communion, whom he has crowned with glory and honor, and made them to have dominion over the works of his hands?

The depravity of human life before Noah brought on the flood. There must be a mighty wilful selfishness in men that the curse of the sweating face rests so heavily on us today. Though the dumb creatures are in the weakness of natural life, they do not toil nor spin, yet God clothes the grass of the field, feeds the fowls of the air, and arrays the lilies in greater beauty than was Solomon in all his glory. Two sparrows are sold for a farthing, and not one of them falls to the ground without your Father. Fear not, ye are of more value than many sparrows. If we would obey our intuitions of truth as perfectly as nature does its instincts, our heavenly Father would provide for all our needs, the earth would be a garden of pleasantness and joy possess every soul.

The power of working miracles never came as an arbitrary gift, because men coaxed God for it; but subject to the great laws of growth, the divine life in sincere, kind men, unfolded its power to assist them in accomplishing their works of love. Men are guided and given wisdom from God as their divine life is quick in love. Men whose holiness of life have borne the fruits of miraculous works, came into their powers as plants grow out of fertile ground under the light of the sun, by feeding upon the knowledge of God's dealings with men and by sacred communion with Jehovah.

The mightiest men who have ever lived save Jesus Christ,

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<sup>8</sup>Ps. 8:3-4.

never saw the Bible. Adam never did; neither did Enoch who walked with God and was not because God took him, neither did Noah who commanded the flood, neither did Abraham whose life made the land of Canaan to bloom and bear fruit as the garden of the Lord for two thousand years, neither did Moses who wrought most of the miracles recorded in the old testament. But the fathers of each generation told their sons of the mighty works of Jehovah with men, and among those who kept the divine stories pure from selfishness of the flesh, there arose the mighty men of revelation, even the Son of man. We have the Bible, but it is muffled by ingenious interpretations of commentators to make it apologize for our low spiritual condition, and bound by orthodox theological belief making the consciousness of men of none effect, and by the bigoted notions of popular sentiments, for righteousness, and contradicted by higher critics who would substitute their carnal judgment for the inspired word of God. If we could ignore our foolish pride of the wisdom of men, and sit at the feet of the divinely revealed truth, the miraculous manifestations in the past would be as merely the droppings before the mighty rain.

The human race has not yet attained to what it shall be. Coming powers of life cast shadows before. Plants were created before animals. The climbing vine reaching out to take hold of the lattice which is before it, as if it had eyes, are embryotic quickenings of that which has its reality in animal life. So there are aspirations in men which are not realized in our present condition. There are evidences in our intuitions, and it is declared in the Scriptures that God has in reservation some better things than there are now for those who love him.

The consensus of the judgment of the common people has

always been nearer to God than the conclusion of logic, wrought out by scholars. The consensus of the consciousness of truth in the masses, unfettered by the selfishness of the flesh, is the vox populi which is the vox Dei. It is the voice of the Lord God walking in the garden of Eden in the cool of the day, after man has fallen. The common people moved by impulses of righteousness followed Jesus gladly, and seeing that he performed more miracles than Moses did, recognized in him the Messiah; while the learned scribes and the Pharisees were continually trying to entangle him in his talk, and finally demanded his crucifixion as a blasphemer.

Our common people who have not been prejudiced with the interpretations by scholars, when reading that <sup>9</sup>Joshua commanded the sun to stand still on Gibeon and the moon on the valley of Ajalon, and they did for the space of a whole day, gain higher visions of God's ways with men, and by the knowledge grow in grace. By intuitions deeper perhaps than the definitions of thought, the people always have seen in miracles, that God is mightier by the holiness of his life in men, than by his forces in nature, that the living truth is mightier than all the creatures in sin, and in the end, righteousness will prevail all over the works of darkness.

When the children of Israel were brought into deep humility by the soreness of their Egyptian bondage, their faith grew. Moses arose among them. The life of Jehovah was quick in him, so that by miraculous power he compelled the mightiest despot of history to loose his grasp from the children of Abraham, though they were the choice possession of his dynasty. The sea opened to let the children of Israel pass out from the hands of their oppressor, and manna fell to provide for their

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<sup>9</sup>Josh. 10:12-13.

daily wants while in the wilderness. But when they lost their faith, they began to estimate the strength of natural things which they were called to encounter. <sup>10</sup>They feared to go up and take the land of Canaan for Jehovah and for themselves, because of the great walled cities, the children of Anak and the giants there, and consequently their carcasses rotted in the wilderness.

Of all our worship prayer is the most sacred. Prayer is not a coaxing God that arbitrary favors may be bestowed. Prayer is the drawing near to God in communion with him that we may be filled with the love and power of his life. <sup>11</sup>Elijah prayed on Mt. Carmel till God filled him with power by which he commanded the forces of nature at his will, and brought rain from the heavens that had been shut up for three years and six months. Jesus prayed before he called Lazarus to life again. Even in our age of the dominion by the flesh, there are instances where in answer to unselfish prayer, divine power has been vouchsafed to men, which show that the quickenings of the life of faith are in Zion; that she is travelling and the race will yet be born into supernatural power.

There is an impression not of superstition, but a deep religious conviction by intelligent men that when they are engaged in God's work, his divinity shapes their ends for the promotion of righteousness, and under his direction which wicked men can not hinder.

Miracles are realized facts of the institutions which have prompted the prayers of the saints of God in all ages. If the miracles recorded in the Scriptures are impossible, then the highest type of men and women have been foolish in the manner of their supplications before a throne of grace. Again

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<sup>10</sup>Numb. 13:28.

<sup>11</sup>1 King. 18:42-46.

when the tempest is raging and the lives of men at sea are threatened with being the prey of the angry elements of nature, agnostics, atheists and pious people alike, in hope of a calm, pray the Master to command the billows saying, Peace be still. Men pray to be healed from sickness when doctors fail, hoping that death in his approach may be turned back. Saints close their eyes in death with the assurance that their intuitions for everlasting life will yet be realized even beyond the silent tomb.

Faith is the confidence and power given to men by quickened spiritual life. Take the doctrine of faith out of the Bible and it is reduced to a treatise on morality. On a certain occasion, the disciples were not able to cast an evil spirit out of a young man, but when Jesus came, he immediately cast it out. That the disciples could not cast it out, was no evidence that Jesus could not, nor that he did not cast it out. Jesus reproved them saying, <sup>12</sup>O faithless and perverse generation, how long shall I be with you, how long shall I suffer you? Ye could not cast him out because of unbelief; for verily I say unto you, if ye had faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you. Howbeit, this kind goeth not out but by prayer. Speaking of the time when his disciples should become as living branches of his life, Jesus said, <sup>13</sup>Whatsoever ye shall ask the Father being in my nature, he will give it you. <sup>14</sup>All things are possible to him that believeth.

The greatest supernatural power ever exerted, was that a dead man rose from the tomb to life again, and that not mere-

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<sup>12</sup>Math. 17:17.

<sup>13</sup>John 15:16.

<sup>14</sup>Mark 9:22.



ly to a natural body, but in a glorified body over which death had no power. The event is important to us beyond all else because that in so doing he wrought out our salvation, i. e., the salvation which God designs for men. <sup>15</sup>If we be free from sin with Christ, we shall also live with him; who being raised from the dead dieth no more, for death has no dominion over him. As Jesus is our perfect example while he was in the flesh, so he is our perfect pattern when in his glorified body of what the race of men shall be in God's new creation. And so it is written, <sup>16</sup>The first man Adam was made a living soul; the last Adam was made a quickening spirit. For as in Adam all are dying so in Christ shall all be made alive. The glory at the second coming of Jesus Christ, establishing the creature in divine life, is mightier than any thing that has yet been, and beyond all human natural conceptions. The center of this mightiest manifestation of divine power will be he who subdued sin in his own flesh by the abundance of divine life in him, so that from the depths of death unassisted, he rose into newness of life.

<sup>17</sup>We look for the Saviour, the Lord Jesus, who shall change our vile bodies, that they may be fashioned like unto his glorious body, according to the workings whereby he is able to subdue all things unto himself. When Jesus rose from the tomb, the saints sleeping in their graves about Jerusalem, rose also and went into the holy city. This was but an earnest of what shall be. <sup>18</sup>He shall appear the second time without sin unto salvation. When born into the world, he was in a natural body, but when he returns, he will take up

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<sup>15</sup>Rom. 6:9.

<sup>16</sup>I Cor. 15:45-22.

<sup>17</sup>Phil. 3:20-21.

<sup>18</sup>Heb. 9:28.

his glorified body. At his resurrection the generation was in rejection of him, but at this great day of his power, the generation living shall be willing; then he will transfigure that generation into glorified incorruptible bodies, but those who are alive at his coming, shall not prevent those who are asleep in death.

<sup>19</sup>Brethren I would not have you ignorant concerning them who are asleep, nor sorrow as those who have no hope, for Jehovah himself shall descend with a shout, and the voice of an archangel and the trumpet of God, and the dead shall arise, and they that are alive shall be changed, <sup>20</sup>in a moment in the twinkling of an eye into his likeness, into glorified bodies over which death shall have no power.

The prerogative of glorified men will be to quicken nature into the love and power of divine life. Personifying the creature, Paul wrote declaring <sup>21</sup>that it was in sin not by the election of its own choice, but that it was subjected in bondage travailing in pain together with us, awaiting to be delivered from its corruption of death into the glorious liberty of the children of God when we come into the redemption of our bodies. The debt that men owe the suffering brute creation should be discharged at once by nature's redemption into joy and life. The impulses, of kindness toward dumb animals, budding in every kind human heart are embryotic quickenings of the final deliverance of the creature. God has committed unto us earthen vessels the reconciliation of the world unto him and his righteousness. <sup>22</sup>God commands men everywhere to repent, because he has determined there shall be a

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<sup>19</sup>2 Thes. 4:13-15-16.

<sup>20</sup>1 Cor. 15:52.

<sup>21</sup>Rom. 8:20-23.

<sup>22</sup>Acts 17:31.

day in which he will judge the world into righteousness, whereof he has given assurance to all men, in that he raised Jesus from the dead.

Under high inspiration Moses stood on Pisgah's top and viewed the land of Promise on which his feet had never trod. But in greater sublimity the vision is set before us of being changed in a moment into glorified bodies above all sorrow and death, while the saints of all generations shall be rising into newness of life and the earth eternally established in Edenic bliss through the dominion of the divine life in men with Jesus as the captain of our great salvation.

## CHAPTER III

### MAN

**H**UMANITY is divine life enthroned in animal bodies. The purpose of the Lord God in making man was that through men he might complete, or in other words sanctify that which he had made. Man, God's last work, is his greatest not merely because the bodies of men are the finest natural organisms, but Jehovah's dwelling place on earth is in them.

Men are living life, souls, divine life in naturally living, physical bodies. This wedlock of the divinity with the creature was consummated in Eden by band never to be broken, but rested on the absolute dominion of his spirit over the creature. In our spiritual nature are the springs of all our moral emotions; their association quickens the natural intellect to understanding with power to distinguish truth from falsehood, and adapt means to ends. Its instinctive impulses are in intelligent intuitions as the immediate voice of God. As the divinity in men is holy, so is the scope of revelations and their strength of supernatural powers,—called faith.

Natural life is not real life, in self-subsisting entities, but vitalized forces individualized by the organisms in which it appears. The divine life in each man is an individual, whether in the body or out of the body. It is real life, the same as God's life,—a spirit. God is the great spirit, the fountain of all that is, almighty by reason of the holiness of his love. The strength of our divine life is as we are in God's perfect love. Our dominion over the creature is as we are holy. <sup>1</sup>The

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<sup>1</sup>Prov. 20:27; Job. 32:8.

spirit of man is the candle of the Lord, and the inspiration of the Almighty gives him understanding. The sun, the moon and the stars are the works of his fingers, but men are in his own image, his sons begotten with him into every dominion over the creature. When God created man he laid aside his inventive works that with his own life dwelling in the physical, the undivided energies of divinity might be given to bring the conduct of the world into righteousness, by the power of its life being in perfect love in men;—life everlasting, world without end.

Moses began the inspired record with a short resume of the six periods of God's creations. Every thing was made by the power of life, in development as if a growth, in all forms of being till man was made, the beginning of the seventh day. Here God rested that he might sanctify his creations through the holiness of his life in men, in this the seventh day, the Age of Man.

There were animals before the time of the human race, which walked with erect bodies, that we call "preadamic men." They were the high crest of animal life. They were larger than the human race. They may have had the strength of gorillas, higher mechanical instinct than beavers, bees, or ants; but they did not have the inventive genius of the human race, nor did they assume dominion over the earth.<sup>2</sup> There was not a man among them that tilled the ground. They made no clothing and wore none, save to throw the skins of beasts, which they had killed, over their shoulders to keep them warm.

The Lord God probably took one of the highest of these preadamic men for the body of Adam, and into which he

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<sup>2</sup>Gen. 2:5.

breathed his own life. Since the instincts by natural life in high bred brutes are at times as the shadows of the intuitions of men, the effect of Adam's inspiration would appear as the blooming out of that which had been budding in him by the power of his natural life; while in fact it was a new creation, by the timely inspiration of the most High.

There is no evidence of a special creation, apart from all other animals for the body of Adam. <sup>3</sup>Out of the ground the Lord God formed every beast of the field. God forms our bodies out of the dust of the ground by the food that we eat. And the Lord God breathed the breath of life into the nostrils of a man, whom he had formed out of the dust of the ground, and the man became a living soul. Adam's body being by animal generation, links him and his children in kinship with all natural life. This makes men able to become high priests to the world, being touched with the feelings of its infirmities, and tried in all points like as it is.

No natural plant, nor brute was ever conscious of good and evil. All the trees of the garden were planted in the ground, save the tree of life, the tree of knowledge of good and evil. Men as trees are upright growers. In poetic language Moses styled Adam "a tree." He had real, divine life which was breathed into him from Jehovah. He knew good and evil by the intuitions of his divine life, but he experienced evil through the selfishness of his natural body. When Moses wrote of Adam emphasizing his divinity he spoke of him as "a tree of life," but when he wrote of him in his dual character, divine and natural, he called him "a tree of knowledge of good and evil."

The garden of Eden opens the drama of humanity with men in the highest state they can reach while in the flesh.

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<sup>3</sup>Gen. 2:7-9.

The tree of life was in the midst of the garden, the tree of knowledge of good and evil. Adam imparted the blissful influence of a holy man to all about him. The ground, the plants, the air and the animals felt the power of his life, obeyed his will, and entered into the glory of God with him. Eden was the first fruits of the redemption of the world from the thralldom of sin, by the holiness of man.

The wisdom and understanding of Adam was not because of a gigantic brain, nor a mental storehouse of facts, nor a disciplined intellect, but the intellectual powers quickened by the holiness of the spirit in him. He made a language as he had need of it; doing by holy intuitions what it takes carnal men generations to accomplish. He comprehended the effects from the fall, upon him, upon his posterity, upon the serpent and upon all nature; also by prophetic powers he knew the divinity in men would triumph in the end over the works of sin, regaining that which he had lost.

Before the fall the bodies of Adam and Eve were pure animal life free from the curse of the sinning by men, then by the influence of the divine life in them, they were in the perfection of corporal beauty and the fullness of human strength. They were probably the high ideals which refined civilizations have sought,—a feeling after, if haply they might attain unto it. The mental activity of the great nations of the world has been as efforts to wake from the slumbers of the flesh into the wisdom that was manifested in Eden. The aspirations of the human soul when in communion with God are to regain that manner of life which was in Adam before he fell. The depth of our lost condition in this our estrangement from God is measured by the distance that we are below those blissful seats from which our first parents fell.

While God's creations were in a rising order, each one being higher than the one that went before, yet each creation was perfect in the beginning. Years have no tendency to make iron silver, nor silver gold. Smelting does not refine them, but merely frees them from the dross of baser elements. Their perfection is in their own primal purity. God created man upright. Adam and Eve were created in the power of everlasting life, and with dominion over every creature by their wills. They were living thrones of God's own life; pure as Jehovah himself. Their fall consisted in giving heed to the life in their flesh, instead of living by their divine life alone. Of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die. To be carnally minded is death, but to be spiritually minded is life and peace.

Adam did not know Eve till after the fall, for the order was not till then that men should be begotten by animal generation, and that in sorrow the woman should bring forth children. After the fall children were born to Adam and Eve. It is recorded that Cain the oldest son went out from the presence of the Lord, that is from the place where the spirit of Jehovah dwelt in his father's family, into the land of Nod, where pre-adamic men were and took one of these animals for his wife. Though Cain's children inherited spiritual life from their father, the natural life was dominant in them and in their posterity. The selfishness of their flesh completely overpowered their spirits, so that they were thoroughly wicked.

Seth probably married his sister. It is said that he raised up children to his righteous brother Abel. His children were perfect human beings, pure descendants from Adam and Eve. They are spoken of in the Scriptures as sons of God, children of Jehovah, while the children of Cain are called sons of men.



There are two lines of genealogy running down from Adam to the time of the flood. One through the descendants of Seth, the sons of God and the other through the posterity of Cain, the sons of men.

The sons of men multiplied upon the earth and there were daughters born to them. The sons of God saw the daughters of men were fair to look upon, and took to themselves wives all of which they chose. The sons of God and the daughters of men so intermarried that at the time of Noah there was scarcely a perfect man to be found, save Noah and his family. The divine life in men was so depraved, that is the wrath of Jehovah in the land of the living was kindled to such a degree, men were violent continually, and by reason of their depravity, the fountains of the great deep were broken up and the floodgates of heaven were opened. There is nothing so bad as degenerate men. They are more cruel than savage beasts. They are more filthy than brutes. Their depraved spiritual life is a greater curse and blight on nature than devils.

Noah was perfect in his generations from Adam and Eve. Moreover he was a just man and walked with God. In gathering the animals into the ark, Noah exercised the same commandment by the holiness of his will that Adam did in the garden of Eden. Furthermore the rains did not descend, nor did the fountains of the great deep break up till the ark was completed, the animals were inside, Noah and his wife, his sons and their wives were within its sacred enclosure,—and the door was shut.

The Noachian flood was caused by the wickedness of men. All floods before had been caused by the natural action of the elements in cooling from a molten mass. But before God created man the earth had cooled so that its crust would not

be broken again by internal heat. Peter writing of it said, the earth is kept from another flood by the same word, reserved against the destruction by ungodly men. With the hybrid race of men, and the preadamic men all destroyed, no such human depravity again would be possible. So when Noah came out of the ark after the flood, he, by the holiness of his spirit, experienced a sweet savor in his heart that the earth would not be cursed again for man's sake, that is through the imaginations of their hearts being evil, by reason of their birth; but while the earth remains there shall be seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease. Furthermore, the voice of God came to Noah, saying that as long as water reflects light, as is seen in the rainbow, another flood shall not destroy the earth. All natural life is male and female; the shadows of this manner of life is among the minerals in chemical affinities. Adam was created with an animal body, and to be a high priest to the creature. It was not good that man should be alone, but should be male and female, if he would be touched with all the infirmities of nature? Adam needed a help meet, but there was not one to be found on all the earth. The life of humanity was in Adam alone. The God of nature who established the order for all living to beget its own by male and female, could vary that order as he did in the creation of Eve. Had Adam taken one of the preadamic race for his wife as Cain did, the same curse upon the earth would have followed from the violence of men who were wicked continually; and there would not have been a perfect man like Noah and his family to again repeople the earth. The conception of the plan in the creation of Eve, making the bone and the flesh of Adam male and female, was sublime, perfecting humanity if they stood in holiness, and providing for

the perpetuity of the race if they fell.

The closeness of the ancient patriarchs to Adam made them strong men, and gave them a mighty influence over nature. Though Adam fell from the power of everlasting life, still the strength in him was such that he lived nine hundred and thirty years, while some of the other patriarchs before the flood reached even a longer span of life. The giants and the hairy men of old were flickerings in the human race of the preadamic men.

It would seem that there ought to be a refinement of human flesh by the centuries in the association of divine life with it. Still there is evidence of high civilizations in very ancient times. Before the Christian era there were mighty civilizations which rose, matured and in their ripeness decay began and their downfall came. We are no better than a number of civilizations which have gone before. Our greatness is in things. This broad, abundant new continent opening up before us has stimulated new inventions, railroads, telegraphs, telephones, large buildings, unprecedented amount of clothing, in fine a commerce the world never knew, colossal fortunes, nurturing pride and giving authority to the few. We are great in opportunities, great in boasting egotists, great in men who consider themselves righteous. We are making and in the possession of great things. We have discovered the archives of nature and apprehended their God-given powers. We have wakened the lifeless sleeping elements and harnessed them in activities that the preceding generations would have declared impossible. Men in ordinary walks of life have more of the material good things than princes and kings had a century ago; notwithstanding that the productive powers have been taxed beyond measure to amass fortunes which makes the wealth of Croesus a common thing

and the Jewish moneylenders at the time of Christ as ordinary men.

Paralleling our proud prosperity there is the most ungodly scramble for the amenities of life. Greed for gain, ambition for office and the love for the uppermost seats in the synagogue have never been stronger. The work of the church is the building up organizations, and money is by no means a small factor in its operations. Our reform movements are in the bigotry of party spirit, and often without charity towards those whom we oppose. The leavening of our social conditions does not make the old better than the young. Children are kinder, more obliging and their testimony can be relied on at court more than their parents. It is the old miser, the old skinflint, the old crank and the old hag. Our criminals are not from the low ignorant class. Our schools discipline the intellect, but they make no effort to regenerate the higher man. Our cities with all their schools have a lower level of morality than the country. The deepest depravity in crime has been reached by college bred men. If one half the newspapers say about our public officers is true, then all the way up from every county seat to Washington, our men in public trust are like the wicked men of Babylon whom John saw in his vision, "A habitation of devils, a cage of unclean birds." Moreover, with the greediness of beasts and the prodigality of spendthrifts we have exhausted the storehouses of nature, which took the kind Providence ages to lay by, and speculated upon their products until we have been excited to hoggishness, nay hellish greed.

Is it any wonder that our civilization estimated by the character of men we produce is no better than many of the pagan nations? The Greek maidens were as beautiful as

ours, their athletes were as strong, their young men at the Olympic games were as active and as swift on foot as our boys at college, and the intellectual activity among their scholars was as high as it is with us today. The Roman jurists defined the great principles of equity by law with equal clearness that our judges and legislators do. The ancient poets were as gifted as those of modern times. Furthermore, Plato said the people of his time were as babes in their cradles, compared with the riper intelligence of the Egyptians, a thousand years before. And righteousness before the law, both as to the dignity of the law, and the faithful observance of it, had its perfect exemplification in the scribes and the Pharisees, at the time of Christ and who put him to death.

The human race by the powers of natural life has reached the highest level possible in a number of civilizations. Their works are of this world which mature and pass away with the using. As the birds come in the spring, build their nests, raise their young and then fly away, so the generations have come and gone leaving the world no better for their having lived in it. Their great and best men have died as the beasts of the field, and "We served ourselves" might be written, as the history of their lives on most of their tombstones.

But in Judah was God known, his name was great in Israel. The children of Abraham were a peculiar people among the nations of the earth. They were chosen of God, not by an arbitrary election, but because they had respect for the power of the divine life in them. The prophets looked upon themselves as pilgrims and strangers on earth, but they sought a city whose builder and maker is God eternal in the heavens. They had the great object lesson ever before them, of Palestine as a land flowing with milk and honey because of the faith of Abraham their great father. The high spirituality

of David so blessed Jerusalem that in the time of his son Solomon's reign, silver was as abundant as stones on the streets and cedars as sycamore trees in the vale for abundance. Their great men had dominion over the creature by the power of the influence of their lives. They were servants of others and not themselves. Their strongest men, who escaped the corruption of death by the power of the holiness of the divine life in them, are given in the sacred record as our patterns and examples,—revealing the possibilities of men.

The Hebrew civilization was religious indeed and not merely in the vainglory of the name. Its works are not to be measured as selfish achievements, by the size of its cities, nor its art, nor its scholars, nor its commerce; but in men, who under the influence of divinely revealed truth, grew into the image of the great Father on high. When the word of God was precious in ancient Israel, Palestine was a storehouse with food for the people, society was like the communion of saints, intellectual activity was higher than in any of the nations about them. Moreover when the regard for the life of Jehovah was quick within them the silent monitor that we call conscience awaked till it spoke in audible words, that could be none other than the voice of God. Some times these open visions were from the lips of embodied angels, who stood before them, and at other times it appeared to come from inanimate objects. Palestine was one place where the will of God was known and done by the people; where the Lord was seen and men spoke face to face with God.

Their great works were the manifestations of love, and their backslidings are recorded as the influence of the selfishness in their flesh. The Hebrew civilization must be estimated by their people. Its products were men, and beatific things were concomitant as sure pursuants of such lives.

Moses was a better man at eighty than he was at forty; and at one hundred and twenty, without his eye being dim, or his natural force abated he departed from the world after the manner of the life of Jehovah, and no man till this day knows where his sepulchre is, for he was translated, without seeing death. Elijah fought the battles of Israel against the most corrupt rulers, yet so maintained his spirit in holiness that a chariot of fire and horses of fire, typifying the purification from the flesh appeared to Elisha as the great servant of the most High was departing from the visible world. Enoch walked with God growing more and more into the image of the Father, as the centuries went by, till at three hundred and sixty-five years of age, He was not for God took him. The apostles all save John were put to death, and there is presumable evidence that he was translated. Jesus lay a helpless babe in his mother's arms. Yet at thirty years of age he had scaled a higher peak than Enoch, Moses or Elijah reached; appearing in the express image of the Father, transfigured himself on the mount, and though he was put to death, he rose from the tomb in a glorified body over which death had no power.

The purpose of Abraham's life was not to make Canaan as a land flowing with milk and honey; nor was David's ambition to fill Jerusalem with unparalleled wealth. These, though unsought came as necessary consequences of their manner of life. Abraham's wealth was not gathered through greed for gain, nor did it fill him with pride; and David's success was not by the worldly wisdom of a statesman. They strove to command their lives as before God in holiness, and their fruits as they always must be were in benefactions to all under their influence.

The men of God did not aspire to literary greatness, yet

no profane poetry equals David's Psalms, nor Job's flights in highest poetical imaginations, nor Isaiah's sweetness of song. No specimens of classic oratory equals the speech of Judah before Joseph, nor the conversation between Mary and Elisabeth. No other lawgiver is like Moses. It seems almost profane to speak of the parables of Jesus as literature, yet they are the highest specimens of sublime truth clothed in sentences that were ever woven out of words. They are the expressed embodiments of our intuitions of perfect righteousness. It is evident that our divine life quickened into holiness is a greater knowledge-giver than whetting the steel of unsanctified humanity by the discipline of intellect in our schools. The scholar who thinks he is wiser than inspiration, is a fool.

The Scriptures teach the highest morality, but true religion is more than the observance of any standard of morality, no matter how high. The religion of the patriarchs, Abraham, Moses, the prophets and Jesus the Christ was not in professions of righteousness before any standard expressed by logical definitions, but each sought to obey the perfect law of the Lord written on his heart. The kingdom of God is within men. Obedience to the voice of God in the soul is the true religion. The purpose of the inspired revelation is to quicken our divine life into the holiness of perfect love, even almighty power. Seek ye first the kingdom of heaven, God's righteousness, and all the glories spoken of in the Sermon of the Mount shall be added unto you.

The theme of revelation, from the garden of Eden down to the last inspired declaration, is the regeneration of men into holiness, life everlasting, and that God through men shall redeem the creature from the bondage of sin and death



into the glorious life and liberty of sons of God. <sup>4</sup>Do ye not know that the saints shall judge the world? <sup>5</sup>The power to judge the world into righteousness shall be given to the saints of the most high, and they shall possess their dominion forever, even forever and ever. <sup>6</sup>God has appointed that there shall be a time in which he will judge the world into righteousness by man, whom he has ordained, and has given assurance to all, in that he raised Jesus Christ from the dead, in a body over which the powers of sin had no dominion.

Had Jesus been a god, above the possibilities of men, he would have been the highest manifestation of God's creative power; the history of him would be wonderful, and worthy of our highest reverence. And, by the way, there would be reason for a theory that God might some day create a race of beings brought into the world as Jesus was, who would become Christs.

But when it is written that he was made of the seed of David, according to the flesh, that verily he took not on him the nature of angels, but he took on him the seed of Abraham, a real man, our brother, the first who entered into the glories of the race, the forerunner into our salvation, who by the holiness of his spirit attained to the resurrection from the dead in a glorified body over which death had no power, makes him our sure hope of entering into the fullness of God's love, and his almighty power.

The power of human life in immortality was brought to light in Jesus Christ. <sup>7</sup>As in Adam all are dying, so in

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<sup>4</sup>1 Cor. 6:2.

<sup>6</sup>Acts 17:31.

<sup>7</sup>1 Cor. 15:22, 45, 46.

Christ all shall be made to live. The first man was natural, of the earth earthy, the second will be Jehovah, heavenly. The first are living souls, the next will be living spirits in glorified bodies immortal. There are natural bodies, and there shall be glorified bodies like our Lord's when he rose from the tomb.

<sup>8</sup>Beloved we are now the sons of God, yet it does not appear what we shall be, but we know when it does appear we shall be like him, seeing him as he is; for every man that has this hope in him purifies himself even as Christ was pure. <sup>9</sup>As I live ye shall live also. Every accomplishment by Jesus shall some day be the possession of men. <sup>10</sup>Blessed be God, who according to his abundant mercy has begotten us into a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled and that fadeth not away, reserved, ready to be revealed at the last time. Jesus was the Messiah in that he was the manifestation of what God can accomplish by the power of the holiness of his life in men.

It was evident to the Jews and the recording Evangelist when Jesus spoke of himself as the Son of God that he was making himself equal with God, for sons beget the same life which is in their fathers, and they become equal with their fathers in power of life when they arrive at full manhood. <sup>11</sup>I and my Father are one. The same manner of life, the same purity of life, the same power of life was in Jesus that is in God, the Father. Moreover it is of sublime interest to know, when Jesus spoke of the Son of God that its glory applied equally to the redeemed human race, it did to himself.

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<sup>8</sup>1 John 3:2.

<sup>9</sup>John 14:19.

<sup>10</sup>1 Pet. 1:3.

<sup>11</sup>John 10:30.

Jesus was God's idea of a perfect man. He lived alone by the holiness of his divinity, and when men come into the power of his life, they will be the saints of the most High. By the fullness of his humanity he had dominion over the creature for its sanctification.

It is certain that we have not apprehended that for which we are apprehended. The race is as yet in the swaddling clothes of natural life, and while so we do groan being burdened, travailing with the creature in its corruption of sin and death. God's almighty power for righteousness never has been, is not and never can be exerted to its fullness through the natural forces. Satan is the prince of this world as long as natural powers obtain. But when men shall live by the holiness of their divine life as Jesus did, men whom the winds and the sea obey, men who command all manner of diseases to depart out of the people, men who shall call the dead to life again, men whose flesh cannot see corruption, nor the grave hold them; when such a generation shall inhabit the earth, then Jesus will appear the second time, being in a spiritual body, unto salvation; and there will be a transformation of earthly things from the natural unto the divine life, into almighty power, into the perfect love of God, life everlasting, world without end. Amen; for this mortal must put on immortality, and so we shall ever be with the Lord.

All nature is in sin, not that it disobey its order established in its creation, but it is incomplete, the springs of its being are selfish, each individual living for itself alone, with the consequences of corruption and death. The natural world manifests the wisdom and the care of an all wise and kind Providence; but not the Father's love.

The six days of creation were by natural forces. At the beginning of the seventh day God created man that through

him he might complete or sanctify his creations. God made man by breathing his own spirit into an organism living by natural life. This was his great act in creation, and here he rested from further inventions of forms for life that he might sanctify his creations, by filling them with divine life, love in perfect righteousness, almighty power, world without end, life everlasting;—supplanting natural life with all its corruption of sin and death.

It is evident, men should live by their divinity rather than under the dominion of natural life. Truth is almighty and in the end will prevail over all forms of evil. Jesus who did no sin is the expression of our intuitions in its final triumph. He is the manifestation of God's love in dominion over the creature through man. And his glorified body over which death had no dominion is what men shall become when they engage the same powers of life.

The whole creation groaning and travailing in pain, together with us, is waiting for the redemption of OUR bodies that through us it may be delivered from the bondage of the corruption of selfishness and death into the glorious liberty of sons of God. The new creation manifest in Jesus Christ is stronger evidence than prophesy that the accomplishments yet before the human race are greater than the creations of the world. Think it not robbery to say, there is nothing this side of God Himself equal with what men in their ordained dominion over the creature shall be and accomplish. There is nothing save the great omnipresent I Am higher than men when they come into perfect holiness of life. In fact God is greater than what men shall be, only in his immensity of being and in that he is the great first cause of all things.

<sup>12</sup>Let the same spirit be in you, which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God, though he was in the likeness and fashion of a man.

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<sup>12</sup>Phil. 2:5-8.

## CHAPTER IV

### GOD

**G**OD is manifest in perfect humanity. Sincere, thoughtful men, in all ages, have desired to know God; hoping that the knowledge of him would reveal their highest character, and shed light on the purpose of their being. To know God, is to know the living truth, and to learn the chief end of man.

All forms of religion, however low, rise out of aspirations in the human soul, for communion with the invisible. There are emotions in all men, reaching up toward the unseen. The gods of the heathen are that which is behind the idols. The Greek philosophy was a search to find out the great powers by which all things are. The desire of the patriarchs and the prophets was to come into a living communion with Jehovah, feeling that they thereby would enter into peace, into righteousness, and into the fullness of the stature of men. Out of his deep affliction, Job cried, <sup>1</sup>O that I knew where I might find him! He would put strength in me. But he knoweth the way that I take, and when he has tried me, I shall come forth as gold. Moses, thirsting for greater fullness of the life of God, prayed, <sup>2</sup>I beseech thee, shew me thy glory. David, with a vision of our perfect redemption, wrote, <sup>3</sup>As for me, I will behold thy face in righteousness, I shall be satisfied, when I awake with thy likeness. Philip expressed the aspirations of every sincere soul since the race began, when he said to Jesus, <sup>4</sup>Lord, show us the Father,

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<sup>1</sup>Job. 23:3, 6, 10.

<sup>2</sup>Ex. 33:18.

<sup>3</sup>Ps. 17:15.

<sup>4</sup>John 14:8.

and it sufficeth us.

Our sublime thoughts are about God and our relations with him. <sup>5</sup>The heavens declare the glory of God, and the firmament showeth his handy work.

The evidence of design in the works of nature, show that there must be an all wise, all powerful Creator and Preserver. Dynamic action and life are with matter but they are not a product of the physical. Life is not latent in matter, wakened into action by bringing atoms into the proper relations. It is impossible to put articles of dead matter together, so that life will be the effect of their compoundings, much less that organisms of life will be produced thereby.

It is impossible by physical forces, to even refill a natural organism, from which life has departed. Air may be forced through the lungs of a perfectly sound animal body, out of which life has gone; or sap driven through the pores of a dead plant, but it will not inspire living action in either. The life in an animal, or in a plant is no more the offspring of the matter, in which it appears, than steam is the effect of the steel in the boiler, or the revolutions of the locomotive wheels, are from a force in the metal out of which they are made.

Growth, or creation is not a development of indwelling forces in matter, but is from God, outside of the physical, operating it after the laws of life, in each organism. The characteristics of natural organisms, are not the resultants of the forces in the materials, out of which they were made. The sensation and the intelligence of brutes, were not in the grass, nor in the cereals upon which they fed. The wisdom of men, and their spiritual experiences, were not in the viands of their tables. The profound thoughts of philosophers, the magnet-

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<sup>5</sup>Ps. 19:1.

ism of orators, and the consciousness of truth by holy men, are not powers in the physical, unassociated with personal life. Had a dog, or a maniac eaten the same food, which the sage, or the prophet ate, their animal powers digested, and assimilated it equally as well, no philosophic searchings for the truth, nor sublime conceptions of Jehovah by holy men, would have been the effects. The high mental activity of the ancient Greek philosophers, our quickened sentiments of brotherly love, the abundance of life in this present generation, are not powers indigenous in matter, and which slept in the mollusks of the early ages of the world.

Moreover, natural powers are dumb. The physical knows as little about what it is doing, as the plow does the purposes of him who holds its handles. Yet there is wisdom in the workings of nature beyond the intelligence of men, and mightier powers exerted than they can imagine. Wild animals provide for their needs in the approaching winter, as with greater wisdom than the most learned scientist, yet their work is in no greater wisdom than the life which grows the hair on their bodies, or forms the senseless plants which grow out of the ground.

Nature works in mystery, which men by searching cannot find out. Our bodies stand as sacred shrines, whose workings the wisest and the most learned have desired to look into, but cannot. All nature looks down upon our schools of learning, as if saying, with all your getting of knowledge, you never can discover the wisdom in which I work. "The foolishness of God is wiser than men.

The evidence in the world and in the spheres about us, that they were made and are managed by some one, with wisdom out-reaching the knowledge of men and possessing al-

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\*1 Cor. 1:25.



mighty power, is equally certain, as that the train of cars passing by, was built and is controlled by men.

But God's moral character is not revealed in nature. The highest ideas of men are their conceptions of the divine life. Carnal men see divinity in imaginations of invisible, mighty men, depraved in animal nature, violent and vicious. The Greek philosophers were strong characters, men of high intellectuality. Their philosophy was a much higher order than paganism. Neither Socrates, nor Plato, nor Pythagoras, nor Anaxagoras, nor Pericles accepted paganism as truth. They knew there was a higher life in men than brutes, which was manifested in their ability to talk, to reason and to invent; which life they hoped might live apart from the body after death.

The Greek civilization was an intellectuality. The glory of the Greeks was their intellectual achievements, their art and their philosophy. They held that divinity could not be discovered by observation nor by experience of natural things, but that divine life must resemble our innate ideas, which are by our reason, and are eternal. They held the doctrine, "Out of nothing, nothing comes," as an axiom, and taught, "Not an atom gained, not an atom lost" by the authority alone of the bigotry of science; from which they declared it impossible for divinity to create matter out of nothing. They could invent new forms, and taking it that their knowledge was the

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<sup>1</sup>Our schools hold the same, notwithstanding science teaches that the coal beds were made out of decaying vegetation during the carboniferous age, the coral reefs were made out of the shells of small animals, the soil of the earth was made out of decomposed vegetables and animal matter mixed with pulverized rocks; and we know the roots of trees lift up the ground over them, the trunks grow and the branches spread themselves, yet there is no place where the bulk of matter is less, to the same amount, by reason of them

measure of the possibilities of the most High, they concluded that matter must be eternal. So they looked upon the Creator as a mighty master builder forming the universe out of pre-existent amorphous matter, according to the perfect patterns in his mind.

In the search for the most High through their innate ideas, the Greek philosophers approached the place, where God is known. But they did not enter in, because their efforts were by their intellects, their natural powers, after the manner of the law, by the wisdom of men, to gratify an ambition for knowledge: it was a feeling after God, if haply they might find him. That they did not attain to the truth, Socrates the wisest of their number, well knew and announced himself as a philosopher, a lover of wisdom, but not a sophos, a wise man, declaring that his knowledge consisted in that he knew nothing aright, while others mistook their ignorance for knowledge. <sup>8</sup>Canst thou by searching find out God? He is high as heaven, what canst thou do? Deeper than hell, what canst thou know?

Our intuitions are above our natural senses, and more to be relied on than the conclusions of our intellectual powers. Our eyes may be deceived, our ears may hear sounds which are not, and our logic often leads us to conclusions, which are totally false. In our dreams we see people who are not, we hear voices where there are no sounds, and see nature about us, which has no creation save in our imaginations. We know that the creations of our dreams are unreal, and that the physical about us is real, that we are as we are, with flesh and blood and bones, only by the certain confidence we have in our intuitions. Our intuitions are always right and never wrong. They cannot lie. They are

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<sup>8</sup>Job 11:7-8.

the same among all peoples, and have been the same in all generations. They are the voice of God in the human soul; and the more holy men are, the more abundant is their speaking: and by their inspiration men of God recorded historic facts, and foretold coming events. In them are the revelations of God. By the same manner of life that we know ourselves, we know God.

The Scriptures are not ideology, but the recorded intuitions of holy men. <sup>9</sup>Men of God in old time, spoke as they were moved by the holy spirit. The Scriptures cannot be broken, because they are the word of God. They have been found to be the same in all generations, to all peoples and in all conditions. They have been the sacred heritage of believers, as genuine and authentic, not from the testimony of scholars, but because the people intuitively know that they are the story of the divine life in men; the living bread upon which souls may feed, and come into the knowledge of salvation. And also while unbelievers, with every conceivable frame of mind, have tried to tarnish their divine perfection, yet as the sun and moon shine on, so they remain in the strength of the living truth.

The patriarchs and the prophets did not seek to know God by philosophic investigations and that they might tell of his character as teachers do in our schools; but, in love of truth, they strove to come into communion with the most High, that the selfishness in their flesh might be mortified, and that they might live in the holiness of divine life. Their revelations of Jehovah are not theological dogmas, nor scientific definitions, but statements of Jehovah's ways with men, from clear, abundant intuitions breathed into them from God: and they made known the inspired knowledge

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<sup>9</sup>2 Pet. 1:21.

to the people, in order to bring them into the righteousness of the Father in heaven.

As men become holy they rise into the character of Jehovah. The pure in heart shall see God, because of their identity with him. <sup>10</sup>Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Holy men of old knew by sure intuition that the eternal, all pervading, almighty truth, whose holiness was the power of the lives of the patriarchs, of Moses and of the prophets, must be the character of the person of him, who stands behind the issues of life and all that is, the one living and only true God.

There is a sublimity in the conception of God by the inspired men of the Scriptures, above all other religious teachers and the philosophers, in rising above the intellectual, logical powers, and by their holy communion with him who is invisible, beholding the fountain of all that is as holy, holy, holy Jehovah, the Almighty, our Father, the one only true and living God, self-existent, eternal, without form or shape, without beginning or ending of days, filling immensity with his presence.

Away back in deep antiquity Job wrote, <sup>11</sup>O that I knew where I might find him; that I might come to his seat! Behold I go forward but he is not there; and backward but I can not perceive him; on the left hand where he doeth work, but I can not behold him; he hideth himself on the right hand, that I cannot see him. Solomon in his prayer at the dedication of the temple said, <sup>12</sup>But will God indeed dwell on the earth? Behold the heaven and heaven of heavens can not contain thee; how much less this house, which I have builded?

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<sup>10</sup>John 6:46.

<sup>11</sup>Job. 23:3, 8, 9.

<sup>12</sup>1 Kings 8:27.

David writing of God said, <sup>13</sup>Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say surely the darkness shall cover me, even the night shall be as light about me. Yea darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee. Moses wrote <sup>14</sup>Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.

God has no body, no lips to speak, no hands to build. Where God is represented as uttering audible sounds, it may have been by embodied angels; at least it was by some physical appliance that cause the sounds. The knowledge by the intellectual powers and the effects by the handiwork of men, do not compare with the influence by the divine will over the creature: which in the Scriptures is called faith. Paul says that it is by intuition we know all things were created out of nothing. <sup>15</sup>Through faith we understand that the worlds were created by the spirit of God; so that the things which are seen, were not made of things which do appear. The commandment which holy men exercised by miracles, was more than framing new forms out of existing matter. It was the creation of new particles of matter, and that in an instant of time. The material in the bodies of the lice and the frogs and the locusts, which Moses commanded into being was not gathered from the bodies of other organisms. The same

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<sup>13</sup>Ps. 139:7, 12.

<sup>14</sup>Ps. 90:2.

<sup>15</sup>Heb. 11:3.

is true of the manna in the wilderness. No scientist can tell where the elements came from, which made the water wine at the wedding feast in Cana of Galilee; nor how the material was gathered for the abundance of bread and fish, with which Jesus fed the multitudes.

When holy men performed their miracles, they spoke to dumb nature as if it understood their words. Translating their supernatural works into God's creations, Moses wrote, <sup>16</sup>God said, Let there be light, and there was light. God created all things out of nothing by the power of his word. <sup>17</sup>He spake and it was done, he commanded and it stood fast. Out of the dark abyss of nothing, without the sound of hammer or voice of workmen, the universe rose into being, and moves in incalculable measures, commanded by the will of God.

God is more than a force. He is a person. Yet he is not an individual. He is apart from nothing. God is not a great big something, mightier than Ashtaroth, or Dagon, or Jupiter, high above the earth and outside of men, managing the world as a machine, and dealing with men as subjects, through the operations of positive laws, as civil rulers do. Men, whose thoughts are by their natural powers, conceive God as being an individual, dwelling perhaps in some high place: but the inspired worthies whose strength was by the holiness of their wills, their powers being without form, without boundaries, immeasurable and invisible, beheld God without bodily limitations, as not far from any one of them, the one in whom they lived, moved and had their being; and though every where present, yet a person as they themselves were. God is unique in that while he is a unit of life within himself, he is

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<sup>16</sup>Gen. 1:3.

<sup>17</sup>Ps. 33:9.

separate from nothing. Truth necessarily is from everlasting to everlasting, and God is the ever living truth. God always has lived, he lives and always shall live, every where, the one living and only true God.

As long as men are not rounded out in perfect holiness, they will hold to some lines of righteous conduct, while they are defective in others, and their supernatural powers will be limited. The prophets knew they ought to love their neighbors as themselves, but they considered the worshippers of Jehovah only, their friends, as their neighbors. <sup>18</sup>Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. The prophets spoke of the divine life in men, as <sup>19</sup>Jehovah in the land of the living. They called the spiritual life in men, as well as the person of the most High, the Jehovah; and when they speak of the anger of Jehovah, or the wrath of God, it is not always clear, whether they refer to the depraved divine life in men, or the wrath of him who is on high. <sup>20</sup>In the reading of the Old Testament there is a veil, which is of the flesh, but which veil is done away in Christ.

Men are as their conceptions of the God they adore. Our scientific age sees God as the Creator and Providence. Astronomy opens up measures reaching out toward his immensity, chemistry is a kaleidoscope showing the innumerable forms of matter which God compounds out of less than a hundred atoms. His foot-prints in the rocks reveal the countless ages of his works in the past; consequently our age has been more abundant in inventions than any thousand years of the past.

God revealed himself to Abraham, to Isaac and to Jacob

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<sup>18</sup>Math. 5:43.

<sup>19</sup>Is. 38:11.

<sup>20</sup>2 Cor. 3:14.

as the Almighty. Abraham's mighty faith quickened Canaan into a fertility that no other land ever knew. God revealed himself to Moses as Jehovah, sympathizing with the children of Israel, bringing them out of their bondage with a stretched out arm, and with great judgments. But he revealed himself in the fullness of the Messiah in Jesus Christ. <sup>21</sup>God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, or by the angels has in these last days spoken unto us by a Son,—being in the brightness of glory, in the express image of the person of the Father, for he had purged himself from the sins of humanity. A Son is better than the angels for he is in the same character of life as the Creator, consequently the heir of all things. Jesus was a man in the full maturity of life, ready for his possession and command of all things. <sup>22</sup>The power of God and the wisdom of God has been manifested by the appearance of our Lord Jesus Christ.

John wrote his Gospel to declare the power of the holiness of the divine life in men, with the perfect example Jesus the Christ manifested among them. "Logos" translated "word" means reason, the power of life by which we talk, word, speech. It is the power of life by which the Greeks distinguished men from the brutes. The sacred writers used it to denote the divine life in men. John introduced his Gospel saying; In the beginning was the divine life, the divine life was with God, God is divine life. All things were made by it, and without it there was not any thing made which was made. In it is life, and this is the light of men. This is the true life which lightens every man that comes into the world. The world was made by it and the world knew it not. It came to its own and its own nurtured it not,

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<sup>21</sup>Heb. 1:1-4.

<sup>22</sup>1 Cor. 1:24.



but as many as nurtured it to them it gave the almighty power of becoming sons of God,—i. e., to them that believe, being in its nature, born not of the blood nor of the will of the flesh, but of God. The divine life was made perfect in one that dwelt among us, and we beheld his glory as one begotten of the Father only, full of grace and truth.

Jesus had a natural body. He was made a sin but he knew no sin, and thereby brought his being into a body living by the life of God alone. Our knowledge of God is in some relation or association with the physical. Jesus the express image of the Father, was a perfect manifestation of Jehovah. <sup>23</sup>Philip saith unto Him, Lord show us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you and yet has thou not known me Philip? he that hath seen me hath seen the Father, and how sayest thou, Show us the Father?

The mission of Jesus Christ to the world was to manifest God to men in the power of their salvation. Our perfect salvation is by assimilation. We shall become like him by seeing him as he is. <sup>24</sup>Father I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me. For this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent. <sup>25</sup>To this end was I born, and for this cause came I into the world that I should bear witness to the truth. <sup>26</sup>God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

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<sup>23</sup>John 14:8, 9.

<sup>24</sup>John 17:24.

<sup>25</sup>John 18:37.

<sup>26</sup>2 Cor. 4:6.

## CHAPTER V

### JOSEPH OR SINNING LEGALLY

**N**ATIONS become great as the divine life is quickened in the people. When the strength of this life is inherited by children, who are ambitious for preferment, the strong few oppress the many.

Joseph was the great grandson of Abraham. Egypt in the beginning was a religious association under pious priests, probably the patriarchal form of government, and a people who were possibly the descendants of Job. Until the time of Joseph, Egypt was a community of freeholders owning their cattle and lands, but had departed from their ancient customs, as Israel in their rejection of Samuel, and had a king to rule over them.

As long as the people are servants of the creature more than God, as long as the government of men is by force of the law, the conduct of Joseph in Egypt is not what possibly may come in free governments, but probably will come to be, as large wealth makes the temptation, and strong organizations give the opportunity. Moreover as the deceitfulness of riches choke the word and it becomes unfruitful, cunning men perhaps wearing the profession of the religion of their fathers, at least posing as friends of the masses, will enslave the nation and that while the political movements are apparently the most benevolent toward the interests of the people.

Joseph received a rich inheritance of life from his ancestors. He had a sound body and a strong endowment of life, which made him remarkable from the time he was a lad. The pre-

cocity of the boy, coupled with his self-conceit woke the jealousy of his brothers to so high a degree, that they sold him to Ishmalitish traders, who took him down to Egypt where he fell into the hands of Potiphar, Pharaoh's captain of the guards, the chief executioner. Potiphar's office, in those days when monarchs ruled by fear through bloodshed, must have been one of importance and high authority.

Potiphar placed Joseph at the head of his house and entrusted him with all he had. By his superior powers of human life, he was popular among his fellows, and even had wonderful influence over nature. His presence was a blessing to Potiphar's house and to his fields. But through a slanderous falsehood by Potiphar's wife he was condemned and cast into prison.

His conduct in the rejection of the proposal by Potiphar's wife, may have been from his high moral sense, but from the record it would seem to be faithfulness to a trust, which may have been from honest motives, or it may have been from fear and political prudence. Potiphar being in such high authority and in possession of the execution of the extreme punishment, made him a man that one with Joseph's sagacity would be very careful not to offend. Joseph never missed a step, in climbing to the highest position possible before him in the Egyptian government. Had Potiphar's wife been the wife of some one else, the case might have been different.

While in prison Joseph interpreted dreams for his fellow prisoners, and his interpretations were found to be always correct. Pharaoh's chief butler was in the prison, and dreamed a dream, which Joseph interpreted. It revealed the fact that the butler's release was near at hand. Joseph accompanied his interpretation with the request, that when it went well with the butler, he in kindness would speak to

Pharaoh concerning him.

Two years passed and the butler made no mention of him to Pharaoh. However, at the end of two years, Pharaoh dreamed that he stood by the river, and saw seven well favored fat cattle come up out of it. Then he saw seven lean fleshed cattle come up out of the river, and they ate up the seven fat cattle. Pharaoh awoke. Soon he fell asleep again, and dreamed that he saw seven ears of corn on one stock full and good, but seven thin blasted ears sprang up after them, and the thin ears devoured the seven good ears. Pharaoh awoke and knew it was a dream, but his spirit was troubled. Then he called all the magicians and the wise men of Egypt before him, but there were none of them, who could interpret the dream.

The chief butler now remembered the neglected request by Joseph, and spoke to Pharaoh of the wonderful ability of the young Israelite to interpret dreams, who was in the prison. Pharaoh at once sent and brought Joseph before him. Joseph interpreted the dream without hesitation, saying, The seven fat cattle and seven good ears were the next seven years in which there would be great abundance, but the seven ill favored cattle and the seven empty ears, blasted with the east wind were seven years of famine following the seven years of plenty, so sore that the abundance of the seven years of plenty would be forgotten in the land of Egypt.

Pharaoh's dream was not the wanderings of a brain stupid with sleep, but it was a divine illumination of what was to come to pass in his kingdom;—being probably a descendant of the great patriarch Job. The interpretation was not chimerical, neither was it a shrewd guess by a magician, but by Joseph's high inheritance of divine life, which also made him a wise statesman, and a far seeing financier.

The Nile was the one river in Egypt. The support of the nation came out of it. When the water in it rose and overflowed the land the crops were abundant, and when the water failed the land was a barren desert. The commerce of the nation consisted in corn and cattle.

Pharaoh saw there was ability in Joseph that did not have its equal in Egypt, and so engaged his counsel as prime minister of state. Joseph advised Pharaoh to look out proper men, who in the years of plenty should gather all the corn, and store it in the cities of the land, against the seven years of famine, which should follow that the people might not perish by reason of the famine.

Pharaoh saw the interpretations of his dreams were correct and that Joseph's counsel was wise. Consequently Pharaoh appointed Joseph to superintend the work of gathering the corn, in fact he gave him the entire direction of the affairs of Egypt, reserving to himself the title only to the throne. Pharaoh said to Joseph, I am Pharaoh and without thee no man shall lift up his hand, or foot in all the land of Egypt. The promotion was wonderful, and the authority given to Joseph most sweeping. There was good reason for it. His ability to penetrate into the future, his wonderful knowledge, his wise counsel; then he had been tried in a position of trust and proved faithful, moreover he had suffered patiently the wrongs of an oppressor, and above all he had a high character inherited from a most religious ancestry, all making him peculiarly fitted to take charge of the affairs of the people in view of the approaching trials.

Were Joseph living now, he would be looked upon as a model man, one whom politicians would delight in idolizing, and proclaiming him as extravagant in virtues. He would be regarded in his administration as an ideal statesman, far see-

ing in economics, wise in his interpretations of the law, incorruptible, worthy of the highest gifts in the hands of the people. The glamour about great men, in which they are seen makes Joseph even till this day to be regarded as the saviour of the people in Egypt, and his own kin from starvation.

During the years of plenty Joseph sent his agents through all the land of Egypt, and into Canaan gathering up all the corn that he could get, and stored it in the nearest cities of the realm. The corn left the cribs of the common people, and was gathered into the royal granaries. He gathered corn as the sand of the sea, very much till he left off numbering.

He accomplished his work by first levying a tax of one fifth of all the crops of Egypt. Then having no competitors, he probably purchased all the corn that was on the market at his own price. He controlled the market and the abundance of corn made it a drug every where. His shrewd dealings caused no alarm, for times were good, the crops were abundant and the farmers had a ready market for all they had to sell. He bought all the corn also in Canaan, and left their cribs quite empty, at the beginning of the famine.

At the end of the seven years of plenty, the government not merely held a monopoly of the breadstuff of the civilized world, but it was actually the owner of every thing, save the cattle and the lands of Egypt. It was practically a gigantic trust, managed by the politicians, above all checks from rivals, a trust with no civil political power to regulate it, a trust against whose oppressions no appeal could be taken, for it was at one and the same time the owner and the government. It was practical governmental ownership.

Without doubt he sold the corn for a greatly advanced price over that which he had paid for it. Moreover, he sold the people corn, which their own hands had caused to grow

and of which he had not caused one kernel to be. With the breadstuff of the nation in his hands and no crops growing, because the water did not rise in the Nile, he soon gathered up all the money that was in the land of Egypt, and in the land of Canaan for the corn they had bought, and brought the money into Pharaoh's house. The money left the people, as it was gathered into the royal treasury.

When Joseph got all the money from the people, he told them to bring their cattle to him and he would give them bread in exchange. With their cattle they purchased bread enough and seed enough for another year. When the year was ended they came to Joseph saying, We have not hid from my lord, how that our money is spent, my lord hath our herds of cattle, there is not left aught in the sight of my lord, but our bodies and our lands, buy us and our land for bread, and we and our land will be servants unto Pharaoh, and give us bread that we may live and not die, and that the land may not be desolate.

Joseph knew that the water would not rise in the Nile to overflow the land for the seven years before they began, and that Egypt would be a hot burning sand bar, where not a grain of seed which they had bought with their money, their cattle, their lands and their own bodies, would grow. The people who bought the grain,—ignorant of what Joseph knew,—as provident husbandmen, sowed the seed hoping for a good year by the overflow of the Nile.

Joseph kept the people in ignorance, that he might sell them corn, of what God had most graciously revealed to him. By a remarkable illumination of divine life, Joseph had knowledge which the people did not possess, by which he got their corn, and selling it to them again took away their money, exchanged corn for their cattle, their lands, and with

it bought their wives, their children and themselves into slavery. The question may be asked, How was it that a man so graciously endowed by Jehovah with knowledge, could use it for his own selfish aggrandizement, and to oppress the people? Men are men, and not brutes by reason of the divine life in them. All governments are by the divine life in men, and all oppressions are by men endowed with strong life, using their superior knowledge to get gain. The case of Joseph is faithfully reported by the inspired pen, as in the sight of God. He was an exceptionally gifted man, using divine favors for selfish purposes, as the millions of the earth are doing, though smaller men.

He managed all his dealings under the cloak of being their saviour from famine, and his vanity actually made him think that he was an instrument in the hands of Jehovah to keep the people alive. Some saloon-keepers give men drinks to create an appetite, but no destroyer ever compelled the choice of men with such irresistible influence, as did Joseph in making the people surrender to him all that was dear to them, even their own bodies. Moreover, the hand of deceit was so cunningly covered that while he was robbing them, and enslaving them, they accounted him a benefactor, a philanthropist, if not a god. He brought the people into a condition by his superior foresight, that he was their only hope of escape from death. In the condition into which they had come, it appeared altogether better to be Pharaoh's servants, especially with Joseph in command, and where the abundance of the world was than to be free men out on the barren desert, on the Egyptian sands where there was neither water, nor food for themselves, nor for their cattle.

This was effected not over an ignorant herd of plebeians, but perhaps the highest state of intelligence the race has ever



reached. Plato said that the Greeks in learning were mere babes in their cradles compared with the riper learning of Egypt, a thousand years before.

With the government in possession of a leading necessity of the nation, a farseeing, strong ambitious man at the head can compel the people into servitude. We have more need to fear governmental ownership, than the mightiest trusts that can be formed. Against the oppressions of a trust, the wronged may appeal to the courts for relief. But under governmental ownership, the oppressors and the courts are the same.

The famine reached over parts of Canaan also. The granaries of the Canannites had been depleted in the years of plenty by Joseph's agents, and carried down to Egypt. Still the famine did not become sore in Canaan till two years later than in Egypt. Jacob, Joseph's father heard that there was corn in Egypt, and sent his sons down there to buy food. When these men, Joseph's brethren came he recognized them, but they did not know he was Joseph. He probably had the corn of his father's cribs in his possession. Hushing all affections of filial and brotherly love, he concealed his identity, till he could subdue his brothers through fear.

If there could have been righteous indignation in wreaking out revenge upon his brethren who sold him into Egypt, there is no excuse possible, for his treatment of an old father, who had never done him wrong, but who was making a journey down to the grave sorrowing, because he thought his beloved son Joseph was dead. That sympathy has no place in business, had its high example in Joseph demanding his brethren to bring Benjamin with them the next time they came. Thrusting the sword into the heart of the old patriarch who begat him, who fondled him in his youth and who mourned

for him in his riper years, he tore open the sorrowing wound, caused by love for him, to bleed afresh, so that in anguish of soul the old man, his father, looked upon the days of the years of his pilgrimage as few and evil.

When the torture was about to reach the point, where it would have taken the life of his father by reason of a broken heart, his course was arrested, by the pleadings of a man, whose powers of life in holding his children as one great family has no equal; for after more than three thousand years of generations his children wearing his name look back to their common great ancestor. This speech of Judah, a common shepherd, addressed to Joseph the ruler of the world, pleading for his father would have graced any senate chamber, in fact there is no record of eloquence more true. It was a high example of sincere filial affection. He risked every thing in the effort, that he might save his father from greater sorrow. This speech and approaching death are the only forces, that appear to have awakened Joseph's conscience. When Judah had finished, Joseph could refrain no longer from making himself known to his brethren.

In revealing himself to his brethren, he called to their minds their ill treatment of him. He was in a position where he knew, and they knew that he could have slain every one of them with impunity. His course of cruelty interrupted and revealed to his brethren, he assumed the role of being the vicegerent of God in providing for them and the people of Egypt. He said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life. And he made this profession, notwithstanding the fact that he had departed from the religion of the true Jehovah, and gone down to the lowest form of all relig-

gions, necromacy; as was shown by the cup that was found in Benjamin's sack.

He informed his brethren that there would be five years more of the famine. This made it utterly impossible for them to remain in Canaan, the land divinely given to their great father Abraham, as a possession for him and his seed after him forever. Joseph proposed to bring his father and his brethren down to Egypt, and provide for them. Their only hope lay in Joseph, and he made himself to appear as their most bountiful benefactor. He gave them changes of garments, and assess loaded with good things from the royal palace, and wagons to bring his father down to Egypt; all of which were royal luxury to the plain shepherds.

When Joseph met his father, his love broke forth in strong expressions. He had filial affections and brotherly love. He showed kindness to his father, and to his brethren. He interested Pharaoh in them. They were shepherds. Shepherds were an abomination unto the Egyptians, so Joseph instructed his kin, to say that they were dealers in cattle. This was done to make Pharaoh think more highly of them. He also deceives the people for his master's gain, will also deceive his master for his own interests.

The chariots which Joseph sent to Canaan to bring his father down to Egypt, the gifts and their possession of the goodly land of Goshen, were at the suggestion of Pharaoh. Pharaoh was glad to have them come into his kingdom. They were an intelligent people, and would make valuable subjects. The property which they brought with them was of no small value. Pharaoh had their property in view, and commanded Joseph not to let his eye spare any of it. It is evident why Joseph brought his kin down to Egypt, instead of leaving them in the land given them by Jehovah, and sending them

corn from his royal cribs. Whatever affection Joseph had for his father and his brethren, he did not permit it to interrupt his great plan, in sweeping all they had, together with the fruits of their labors in the land of Goshen, into his and Pharaoh's possessions.

As long as Joseph lived they did not feel the pains of the servitude, which was being fastened upon them, consequently they were not alarmed. But in time Joseph died, and a new king arose, who knew not Joseph. Men die, but governments and corporations live on. Joseph did not intend that his kin should suffer such severe bondage as they did. He surely did not think that his own posterity would be swept into it; nor did he imagine that his lust for authority, was inaugurating a servitude so severe that it cast a shadow over a hundred years before falling on Abraham, "A horror of great darkness," and that the remembrance of it, would remain in Israel a thousand years, as a rebuke against the pride of royalty. <sup>1</sup>They lay upon beds of ivory, and anointed themselves with the chief ointments, and were not grieved for the affliction of Joseph, therefore they shall go into captivity, was the warning by Amos the prophet.

Doubtless the divine purpose of Pharaoh's dream, and the inspiration given Joseph to interpret it, was that it might be published through Egypt and Canaan, so that the people in the seven years of plenty might provide for the seven years of famine. No amount of public charity equals the religion which makes men provident, and gives them the opportunity of taking care of themselves. Pharaoh and Joseph ought to have caused the knowledge of the divine revelation to have reached every man, whose livelihood was affected by the Nile. Jacob

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<sup>1</sup>Amos 6:4-7.

certainly would have provided for himself and his sons. It would have been a good time for Joseph to have visited his father, and nine years of mourning by the old patriarch for his son whom he supposed was dead, would have been saved. Israel would not have been dragged from the land of promise, nor would Joseph's dying hours been annoyed because he was in a foreign land, and begging those whom he had wronged that when they should return to the land from which he had taken them, they would carry his bones with them.

The weakness of the patriarch Jacob was his cunning, shrewd dealing, and through this inherited disposition in his son came his emigration from Canaan into a foreign land, and the sore servitude of his posterity. The slavery in the land of Goshen is properly called Israelitic, and not Abrahamic. Had the faith of Abraham remained in his children, they never would have been enslaved. After between three and four hundred years in bondage the spirit of the cunning dealer was hushed, and the faith of Abraham bloomed in his children; Moses appeared and the powers of heaven were engaged to lead them out of their house of bondage. The strength of Judah's sons is not in shrewd dealing, this is their weakness, but their strength by which they will yet play a mighty part in the regeneration of the race, is the revival of the faith of Abraham and the reproduction of the character of Judah.

What Joseph did, Moses undid. For the second place on the throne of Egypt Joseph sold his brethren, his own posterity and all Egypt into slavery. Moses refused to be called the son of Pharaoh's daughter, thereby becoming heir apparent to the throne, choosing rather to suffer the afflictions with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater

riches than the treasures of Egypt. When men love God and their fellow men as themselves, the people are safe and no servitude is before us.

As Joseph was brought before Pharaoh, so Daniel a Hebrew captive at Babylon was brought before the chief ruler to interpret his dreams, which he did with equal ability to Joseph, and for it was offered the second place in the kingdom, but he at once positively refused to accept. What made Daniel great in the sight of God, was refusing to accept what Joseph did and that which made him great in the sight of men.

The third and last great temptation of Jesus in the wilderness by Satan was, when he showed him all the kingdoms of the world and offered them to him, if he merely would conduct his ministry on the selfish lines of business principles. This represented the temptations of strong men, men who see how to seize large opportunities for their own aggrandizement. Declining to live for himself Jesus replied, Get thee behind me Satan, for thou shalt worship Jehovah as thy God, and him only shalt thou serve.

Commerce was never so well organized as it is now, in fact our interests all over the world are woven into one web. Every thing is organized, ecclesiastic, political, moral and monetary. The conquest of the world to one dominion has appeared to be Satan's hope of victory. The conditions are well nigh with us, should a crisis come and a strong ambitious man like Joseph arise, that one man may dictate how we live. There never was a time, when there was such a crop of Josephs, intelligent men, fair dealers, honest before the law and accounted good men, who are each one striving to gain authority and advantages over his fellows, presaging a servitude with sorer ills than Israelitic bondage, even in

which the children will curse the parents who gave them birth, but more than all, we their forefathers, who forged their galling chains.

Education cannot arrest it. It did not in Egypt. The spirit of God quickened in the people, and especially in Moses broke off their shackles and let them go free. I am Jehovah thy God, who brought thee out of the land of Egypt out of thy house of bondage. Our hope is in the faith, which was in Abraham, in Judah, in Moses, in Daniel and in Jesus the Christ, who gave himself for us.

## CHAPTER VI

### THE PREROGATIVE OF THE LAW

**T**HREE men were on a steamer returning home from Europe to America. One was an earnest advocate for the effectiveness of the force of laws in the prevention of vice, especially intemperance. Another was a judge who had been on the bench of the Criminal Court for nearly a score of years. The other was with no special distinction.

The first man held that good laws properly enforced are our hope for the regeneration of society. The judge contended that it was not within the reach by the enforcement of laws to make men righteous in conduct. They argued at length and earnestly, till the third man interrupted them saying the judge reasoned very learnedly, but his conclusions were at fault, because good laws properly enforced do prevent wrong doings, is a demonstrated fact. He said he had visited a community where the experiment had been tried for years, and with the result that there had not been a case of drunkenness, nor of theft, nor of murder, nor of adultery; that every man and woman in the community worked six days out of seven, and on each Sabbath day they all attended divine services.

The first man said, he did not know that laws in any community had been so faithfully enforced, and that he certainly would visit this Eden of the enforcement of good laws, and if he could make arrangements live there the remainder of his life. The judge said, If there was such a community he had never heard of it, and asked where it was located. The third



man replied, "It is our State Penitentiary."

If the authority by positive laws is the government for men, and by its force they shall be led into the high possibilities of humanity; if men are good when they do not steal, nor get drunk, nor murder because the law restrains them, then our State Penitentiaries are ideal communities, and the graduates from their walls ought to be the highest specimens of true manhood.

That we ought to live righteously is intuitive. All men know that injustice, theft, murder and debauchery are wrong, and ought not to be. But we differ in the methods of correcting evils. The carnal method is to compel men to act righteously by the force of the law. The divine method of correcting wrongs is by quickening the divinity of men into holiness. The strength of the first is in the fear of punishment, or the shame of ill repute. The strength of the second is the life of the Almighty God germinating in men, nourished especially by the knowledge of God revealed in the inspired word. Bigoted partisans promote their cause by railing accusations berating in extravagant terms those who differ from them. The men of God do not shun to declare all the counsel of God, yet in the entire sacred records there is not an exaggerated statement in condemnation of the wicked, but strong as they may appear, they are true delineations of the characters and conditions referred to; by holy men seeking the growth of grace in their fellows, through the knowledge of the inspired truth,—and their purity of life is estimated as there is an absence of all selfish motives. The first is by the prudence, the selfishness of the flesh, it is by the works of the law. The second is by faith,—trust in a life of unfeigned obedience to a sincere conscience before God. It is evident that men cannot be made just by the deeds of the law, for the just shall

live by faith.

Moses, when a young man, refused to be called the son of Pharaoh's daughter, which would have made him heir apparent to the throne of Egypt; counting the Christ life, though in poverty, greater riches than the treasures of Egypt. The mighty work in delivering his people from bondage was done as a common man, with no appointment nor election, but his leadership came as circumstances called for it; moreover his authority was not that of a general, nor an emperor, but rather a mediator between the people and God, an exhorter to righteousness. The entire deliverance of the Israelites from their bondage in Egypt, was without any aid from the works of the law, and before Moses had conceived the idea of giving his laws.

The giving of his laws was an incident in his great life, made necessary by the people lapsing back from the high state of grace, by which Jehovah brought them out of their house of bondage. While the Israelites were more submissive to Moses than any soldiers to their generals, still he complained of them being stiffnecked and rebellious. This was not because of insubordination to him as their commander, but because the springs of their lives had ceased to be by the quickened divinity in them, and that they were living by the selfishness of the flesh.

In this lower estate contentions arose among them, which needed to be adjudicated. Moses undertook the task of adjusting their differences. He was kept busy from morning till night listening to their grievances, and advising with them.

<sup>1</sup>His father-in-law Jethro visited him, and seeing that his work was more than one man could do, advised him to

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<sup>1</sup>Ex. Chap. 18.

divide the people into thousands and hundreds and fifties and tens, then to chose men hating covetousness, whom he would set over these divisions of the people, to act as judges or advisors under him. Moses saw the plan was good and acting upon the advice divided the people into companies, and set judges over them. But these judges were not filled with the holiness of life as Moses was, so that by their own intuitions they could define the lines of justice for the people. It became necessary for Moses to give the judges written laws, outlining the great principles of righteousness that they might teach, advise and decide in equity. <sup>2</sup>The law was added because of transgressions.

Had Moses not given these judges his inspired laws, they as other rulers have done, would have built up a code of laws from their experiences. Moreover, since they had been born and reared in Egypt, it hardly could have been otherwise than Egyptian jurisprudence would have given color to their rulings and decisions. The Egyptian laws would have been their patterns. Egyptian jurists might have been imported as teachers of laws, and Israel in the end would have been governed after the manner of the Pharaohs.

These judges never studied law, and taking the laws from the hands of Moses executed them in a manner that leaves no registered complaints. Our young men need to spend four years in college, whetting their wits with Greek and Latin classics, to become fitted to study three or four years more learning how to interpret our civil laws and to understand our dogmas of theology, and yet the land is filled with inefficient, dishonest lawyers and ineffective clergymen; all of which shows the weakness of this carnal age, compared with that spiritually minded people.

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<sup>2</sup>Gal. 3:19.

The work of the judges was to adjudicate private wrongs between contending parties, who brought their grievances before them. In their relations to the people, they were more like parents with their children than our courts. They were men hating covetousness, not greedy of filthy lucre, by a much more effective application, than is with any in our courts. There were no provisions for the employment of attorneys by the litigants, with fees when added to the court costs making it, so that he who wins at court loses, and he who loses, loses twice. In the light of this history we are led to ask, Is the treachery of our people so great that it requires the skill of shrewd attorneys to compel witnesses to tell the truth, even when under oath, or is it that our laws are so hard to understand, it requires learned lawyers to make a special study of each case, so as to instruct the court in behalf of his client, that each may have reasonable benefit of the laws? Is it a fact that the decisions by our courts, often are from real interpretations of the laws, and the liberty of conscience is fettered by the abundance of precedents?

The laws of Moses were not a code upon which to rest a form of government, neither political, nor ecclesiastic. They contain no provision for organized authority, with officers running from the lowest up to one central head. Neither were they declarations protesting against the wrongs, they suffered while in bondage. They were not gathered from the experiences of the nations which had gone before. They were not formed by the prudence of the flesh, but were the intuitions of a holy man, living in communion with Jehovah, giving his life as a balm for the sorrows of a backslidden people. His laws were not given that officers might rule the people, but to assist them in rising up into the righteousness of God.

Egypt, out of which they came was a land of gigantic idolatry. In fact the world was bound in idolatry, so that it was well nigh impossible for men to worship God without some visible representation before them. Their carnality called for sacrifices. The intent of the laws concerning sacrifices, was to keep the people from making them an idolatrous worship, that is from thinking that there was merit in them, or in those who offered them, but that they might be used as emblems to typify the life in the flesh, slain by the holiness of divine life. The ceremonial laws were mandatory, but not judicial, enforced by punishments. They were directory to guide the people in the worship of the truth.

The laws of Moses were given as a temporary expediency. They were a schoolmaster to bring men into the power of divine life, but when faith came they were to be no longer under the schoolmaster. <sup>3</sup>When thou art come into the land, which Jehovah thy God giveth unto thee, thou shalt not learn to do after the abominations of those nations. Thou shalt be perfect with Jehovah thy God. <sup>4</sup>And if thou shalt hearken diligently unto the voice of Jehovah thy God, he will set thee on high, above all the nations of the earth.

The Ten Commandments were not in the nature of civil laws at all. They were announcements of great principles of righteousness, declaring the consequences which by the workings of divine life must necessarily follow. They were and are beacon lights standing at the entrance of every trunk line of sin, warning men not to enter, and also pointing out the way to holiness of life.

The Ten Commandments were given immediately after Moses began to act on Jethro's advice. They were given un-

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<sup>3</sup>Deut. 18:9-13.

<sup>4</sup>Deut. 28:1.

der extraordinarily emphasized inspiration. <sup>5</sup>Mt. Sinai smoked because Jehovah descended upon it, and there was the voice of a trumpet, which sounded long and waxed louder and louder. Moses spake and God answered in a voice. The mountain was so charged with divine life, that if a man, or a beast had touched it, he would have been stoned, or thrust through with a dart.

God wrote on tables of stone, <sup>6</sup>I am Jehovah thy God, which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. He commanded them to abstain from idolatry; the ban of religious life in that time, and it is with us still. To live is to grow, unless the corruption of death mortify its effects. The human race is growing, becoming more refined as is evidenced in our aversion to war, our sacred regard for human life, for brute sufferings, and the sensitiveness of our bodies. God gave the great law of the growth of human life, that the evil dispositions of the parents, who hate Jehovah will be outgrown and not visited farther than the third or fourth generation, unless the generations of the children fasten the curse upon themselves. But the wicked nature, if a man so determines, need not last a life time, for God's grace toward those who love him is in thousands i. e. beyond measure. Whenever a man takes the name of Jehovah our God in vain, he deadens his conscience and fastens the curse of sin upon him. One day in seven ought to be set apart for holy thoughts and conversation. The want of honor to parents, is the beginning of the decay of a civilization. Disobedience to parents is a school for infidelity. <sup>7</sup>The wicked shall be turned into hell, and

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<sup>5</sup>Ex. 19:13-16.

<sup>6</sup>Ex. 20:1-11.

<sup>7</sup>Ps. 9:17.

all the nations which forget God. Had the children of Abraham honored their parents, especially followed the faith of their great ancestor, their days would have been long in the land which the Lord their God gave them.

The laws of Moses grew out of the Ten Commandments and when they were administered as they were intended, it was in the spirit of Jehovah. "I am Jehovah" is repeated again and again in almost every section. His rule for action, <sup>8</sup>Thou shalt love thy neighbor as thyself, I am Jehovah, is to be obeyed not in the spirit of the law, but is the necessary conduct of a man, in whom the divine life is quickened into dominion over him. Men legally righteous may be very good in some ways, while very defective in others. Legalists apply the "Golden Rule" according to their own notions; but he who is righteous by indwelling holiness, is saved to the uttermost, made every whit whole, stablished in every good word and work.

For three hundred years after the children of Israel came into the land of Canaan, the Scriptures were taught the people by the prophets and the law was followed by faith,—the government was by the consciousness of truth in the people. But as they lost the quickness of divine life, and the flesh came into dominion over them, they began to interpret the laws of Moses, as if they were commandments of men taught for doctrine; because the people realized that a government by the force of the law was needed. They desired a king to rule over them, as the nations about them had. Saul was chosen king, instead of Samuel being the first prophet of the land. Explaining the situation, Jehovah said to Samuel; <sup>9</sup>They have not rejected thee, but they have rejected me that

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<sup>8</sup>Lev. 19:18.

<sup>9</sup>1 Sam. 8:7.

I should not reign over them. As the consciousness of truth loses its dominion over men, laws become necessary. As men become animals instead of gods, thrones and dominions are established.

The true prophets held no commission by the authority of the law, and took no part in the administrations under the law, not even the sacrifices. But there were prophets, evidently looked upon as good men, as religious teachers, who were active and influential in the administration of public affairs. Jeremiah wrote of them, <sup>10</sup>A wonderful and a horrible thing is committed in the land, the prophets prophesy falsely, and the priest bear rule by means of them, and the people love to have it so, and what will be the end thereof? It is cunning politics that entraps the clergy and enlists them, so that he who caters to their notions gets into office, bears rule by them and the people love to have it so. When the clergy become important factors in political affairs, or agents to build up organizations, instead of devoting their lives to build men up in righteousness, a wonderful and a horrible thing is committed in the land; for the watch towers of Zion are darkened, which should shine as guiding stars to faith, by reflecting the light of the living Jehovah.

As the sentiments of legalism gained influence in Israel, the voices of the true prophets ceased to be heard among the people. <sup>11</sup>The people, though having the word of God, did not attain to divine righteousness because they sought it not by faith, but as if it were by the works of the law. Commentaries began to be written by the rabbis to explain the Scriptures, and the explanations were received instead of the inspired word. Greek philosophy entered into their teachings,

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<sup>10</sup>Jer. 30:31.

<sup>11</sup>Rom. 9:32.



and paganism colored their religious thought. For centuries before Christ no true prophet arose in Israel. Palestine was the battle field of contending nations. Judea was often the bone of contention between the nations about them; and despite of all their prayers, Jehovah's protection was not vouchsafed as in the days of Moses, Joshua and the prophets.

The announcements of John the Baptist awoke all Israel, because the people heard in him the voice of an old prophet; and the common people followed Jesus listening to the wonderful, gracious words which proceeded from his lips, because their souls were quickened by the perfection of prophetic declarations. The contentions by the rulers with Jesus were endeavors to get his opinions in matters of the law. <sup>12</sup>Intent upon entangling him in his talk, the Pharisees engaged the Herodians to assist them. The Herodians were friends of Caesar. When they came to Jesus, they began with flattery, saying; Master we know that thou art true and teachest the way of God in truth, neither carest thou for any man. Tell us therefore, What thinkest thou? Is it lawful to give tribute to Caesar, or not? Had Jesus said they ought to pay taxes to Caesar, the Pharisees would have condemned him for heresy against their law. Had he said, they ought not to pay tribute to Caesar, the Herodians would have had a charge of treason against him, to carry before the Roman court. Jesus perceived their finesse, and said to them, to show him a piece of tribute money. They brought him a penny. And he said to them, Whose is the image and superscription? They said unto him Caesar's. Then he said to them, "Render therefore unto Caesar the things which are Caesar's, and to God the things which are God's." They were greedy to get Caesar's coin to speculate with, or to lend at a high rate of

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<sup>12</sup>Math. 22:15-22.

interest; and it was hypocrisy to feign religious scruples about paying tribute to the Roman government, which was protecting them in their legal transactions; but they had better been rendering service to God. Surprised that they were so quickly discovered they left him and went away.

Paul states the great principle for the government of men, writing, <sup>13</sup>Let every soul be subject to the higher powers. For there is no power but of God, the powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation.

The powers in nature are from God. All power is from him, but his ordination for power over every creature, is the divine life breathed into man, at the creation of the race. The phrase "higher power" is not in the comparative degree in the Greek, but a participle meaning, from on high, supreme. The theme of the Epistle to the Romans, is the inefficiency of the law to save men from sin; and the power of divine life, as it was in Jesus, to save to the uttermost. Paul was speaking of the conscience of the divine life, as being the supreme authority for the government of men, and not the law. The man who disregards his conscience will in the end reap damnation.

A bigot can feign religious scruples over forms and notions. The Pharisees did over paying taxes to Caesar, but Jesus obeyed his consciousness of truth, rather than being a servant to commandments of men taught for doctrine.

If "the powers that be ordained of God" are the political, ecclesiastic, and social laws, then God is responsible for all the wickedness by the force of laws, for the devilry of Nero, for the oppression by the Pharaohs, for the crimes in the hor-

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<sup>13</sup>Rom. 13:1.

rible siege of Jerusalem, for the corruption of the human race by dogmas in the dark ages, for the tricks of politicians, for the curse of wealth accumulated legally, for the agonies of every martyr, for the stoning of the prophets, for the imprisoned and slain apostles, and for the crucifixion of Jesus the Christ. Moreover, these all received to themselves their just damnation, for thinking it was right in the sight of God, to obey their conscience rather than the rulers. If obedience to laws is divine righteousness, then Paul was a better man before his conversion, than he was after it.

True religion is not in contentions and strivings about matters of the law, but rather living peaceably with all men, as far as it is possible. There is more true religion in being inoffensive, than in bigotry. Under all forms of government, the best citizens are they who, while respecting the laws over them, pray for the time to be hastened when all authority by law shall be done away, and Jehovah whose right it is shall rule supreme. Among the bravest soldiers have been those, who looked forward to the fulfilment of the prophecy, when the swords shall be beaten into plowshares and the spears into pruninghooks, and nations shall learn war no more. The religious slaves, who knew their shackles were unjust, were the best and most faithful servants.

<sup>14</sup>If there had a law been given, which could have given life, verily righteousness should have been by the law of Moses. For a higher system of laws probably never will be given; and it is certain that a better code of laws, never can be framed by the wits of men. They were written, not as before men, but in the sight of God. They stood without an erasure or an amendment, the laws of an intelligent and aggressive people, for over a thousand years. They are still the highest

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<sup>14</sup>Gal. 3:21,

range in all the systems of laws. With all the light of Roman civil laws, Greek philosophy, a thousand years of law making in Europe, and with all our new states budding into being, where each selects the best for its own, we have reached the highest level of any lawmakers. Yet our laws are confessedly imperfect, from the fact that we send men to Washington, and to each state capitol, every winter, amending some laws, erasing others and making new ones. Still it is a question, whether our laws are not like the woman who came to Christ, who had suffered many things from many physicians, and spent all she had and was nothing better, but rather grew worse. They who hope for relief from our social wrongs through the operations of the law, must certainly be doomed to disappointment. Our hope is in the quickened conscience of men, as in the sight of God, and there is salvation in no other.

<sup>15</sup>The law makes nothing perfect. The law never regenerated a man. It never regenerated a nation. The law condemns men. It engenders hatred, which in the end is death. Its dominion is through fear and hope of gain. The strength of the law is selfishness, it is sin. The law never saved a man. It never saved a nation. It cannot save either. That no flesh can be justified by the works of the law is evident; for the just shall live by faith. The more law we have, the harder it is for the poor man to get justice at court. We turn to the law as a choice between two evils, whether it is better to suffer wrong, or to incur the expense of the court.

The prerogative of the law is not to regenerate men, nor society, but to soften the ills from the selfishness of the flesh,—to restrain the violent, to compel the unjust to act justly, to curb the immoral, and to protect the innocent. Men have a

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<sup>16</sup>Heb. 7:19.

higher standard of morals for others than their selfishness will permit them to enforce against themselves. This brings our conduct onto a higher level than it would be without the force of laws. Laws are good as they are expressions of the intuitions of truth; and government under them is righteous, as the laws are administered in love. To the extent that laws are the fruits of the consciousness of truth in men, they become as beacon lights blazing the path through the crooked ways of this sinful world. The law of Moses was a light to the pathway of ancient Israel. Good laws are a guide to men in their business transactions, and even in their social relations. A statement of principles as a platform is necessary in organized parties, and an agreement as to doctrines stated in creeds is the vital organ, of any civic, religious, moral or fraternal organization. As long as we are in the flesh we will need the forms of the law, but these should never become our masters.

The most corrupt at heart may be orthodox before the evangelical system of belief, and observant of all the religious ordinances; but it is a very different man who lives righteously and judges righteous judgment from a sincere conscience. The bondage of thought is, that men judge in the narrow channel of their creed or, party; so they cannot judge righteous judgment in the liberty of the consciousness of truth.

The divine government for men is the holiness of life in each individual. Eden had no code of laws. Laws became necessary by reason of the degeneracy of men after the fall. Where the selfishness of the flesh has influence, there will be need of laws. Clothing was not needed till after man sinned. We might as well try to regain the bliss of Eden by casting away our clothing, as to attempt to rid ourselves of the curse of the law by anarchy. To abandon all our relig-

ious doctrines, would be to have no religion, and in the end become barbarians; also to do away with all our laws would be to render society worse than wild beasts. The divine government will be established, by quickening the divinity in men into holiness, to the perfect dominion over them.

## CHAPTER VII

### THE LAW VS. JEHOVAH

“**T**HE LAW” as used by Paul is positive law, ecclesiastic law, civil law social dicta and ordinances, in fine all prescribed rules for righteous living, as distinguished from a life in the liberty of the consciousness of truth.

God’s way of governing men is by their quickened conscience. His kingdom on earth is by the determinations of their wills. As all nature obeys the impulses or instinct he imparts to it, so he seeks to govern men through the holiness of their intuitions. To the extent that laws are used as servants of the truth, protecting the inalienable rights of men, they are as Thus saith the Lord. But the history of laws is that they have not generally been so employed. Laws protecting rulers at the expense of the rights of their subjects are oppression. Laws expressing the opinions of organizations, enforced for the purpose of making others righteous, inflicting punishments where none have been injured, executed for the purpose of maintaining the dignity of the law, is making the law a god, and the service of other gods before Jehovah. The teaching of commandments of men for doctrine is idolatrous worship, and makes the life of God in men of small effect, no matter how good the laws, even the inspired word interpreted as law is robbed of its regenerating power.

The demands of Moses and of the prophets were for an absolute surrender of men to Jehovah, as their only rightful ruler. The rebellion of Israel when in the wilderness

and her rejection of Jehovah that he should not reign over them, when in the land of Promise were that they wished to be governed by laws as the nations about them were, instead of by the consciousness of truth in their souls; guided by the revelations from God through inspired men. Jesus said, <sup>1</sup>The kingdom of God is within you. Ye know that the princes of the Gentiles exercise dominion over them; and they that are great exercise authority upon them; and they that exercise authority upon them are called benefactors. But it shall not be so with you.

The teachings of Jesus were so manifestly opposed to the empire of the law, it was necessary at the outset of his ministry to explain that he was not advocating anarchy, in violation of the great principles of righteousness, as laid down by Moses and described by the prophets; but that in his movement not one jot nor one tittle of the inspired declarations should fail, but all would be fulfilled. In fact what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

Christianity is not in perfect laws, but is the holy spirit quickened into dominion over men. The ministry of Jesus would have been incomprehensible to people, whose civilization was by the law. Righteousness before the law is in professions of self-righteousness, by which men become bigoted, puffed up with pride, and in the vanity of their imaginations, professing to be righteous they are wicked, and thinking themselves wise, they are fools. The Greek civilization was an intellectuality, and the Roman was law. The Romans knew

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<sup>1</sup>Luke 17:21, 22, 25; Math. 20:25.



and cared so little about God, they probably would have given the ministry of Jesus very little consideration. The Greeks would have turned away from his announcements of the kingdom of heaven, as they did from Paul at Athens, when he reasoned with them, of the day when God shall judge the world in righteousness, by man whom he has ordained, and has given assurance to all in that he raised Jesus from the dead.

It would have been beyond the possibility of events for the Messiah to have come to a people, who did not know God as Jehovah, nor to a generation, who did not have strong impulses for righteousness. The Hebrews having the knowledge of God's ways with men, made the people who followed Jesus as high an order, if not the highest who ever lived. The common people of Israel were certainly a very much higher class than the plebians of Greece and Rome. Israel had the only condition of society, in which it was possible for the ministry of Jesus Christ to have succeeded in setting up the kingdom of heaven on earth. The common people knew that supernatural powers were given to holy men, and they knew what the kingdom of heaven meant from the first announcement by John the Baptist.

There was a maturity of life in the Hebrew people when Jesus came that they could have been led out of the corruption of sin and death into life eternal. <sup>2</sup>When the fullness of time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. <sup>3</sup>I am come that ye might have life, and that ye might have it more abundantly. Moses led the children of Israel out of their house of bondage

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<sup>1</sup>Gal. 4:4, 5.

<sup>2</sup>John 10:10.

in Egypt, over the mightiest dynasty among the nations of the earth. The Israelites did not respect the Pharaohs as the servants of the most High; but the common people at the time of Christ looked upon the scribes and the Pharisees as teachers from God, and for this reason the rulers, who would not go in themselves, had also the power to shut up the kingdom of heaven against men, and not suffer them that were entering to go in.

The Jewish commandments of men taught for doctrine, which made the word of God of none effect, were supported by all the strength for righteousness that the law can give. They enforced virtue, honesty, justice and supported ordinances, appearing to rest on divine authority. They were the traditions of the elders, which had come down with the sanction of generations, as the orthodox interpretations of the inspired word. The official succession of their rulers was in an unbroken line from Moses and Aaron. They worshiped at the temple in Jerusalem, where it was conceded men ought to worship. <sup>4</sup>They had the oracles of God committed to them, but they did not attain to righteousness, because they followed them as works of the law, and not by faith. They worshiped God with their lips, while their hearts were far from him.

Though the Israelitic rulers knew there were supernatural powers by the holiness of men, they were so bound in their righteousness before the law, they could not recognize the righteousness which is by faith, when incarnate standing before them. It was difficult for even the apostles to comprehend the faith by which Jesus lived his wonderful life. The burden of Paul's letters were to declare the righteousness which is by faith, as against the righteousness which is by

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<sup>4</sup>Rom. 9:31-32.

the law.

The scribes and the Pharisees sincerely strove to live righteously before their law, and looked upon those as sinners, who did not. When they saw Jesus eating and drinking with publicans and sinners, they in religious indignation whet their tongues with vehemence, vengeance, heat and acrimony declaring that he was a gluttonous man, a winebibber, a friend of publicans and of sinners. To this Jesus answered, <sup>5</sup>Go and learn what this meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance. <sup>6</sup>Verily I say unto you, That the publicans and harlots go into the kingdom of God before you.

It is hard enough to reform the immoral and the dishonest, who know they are in sin; but the righteous sinners, the upper class, the rulers, men with religious impulses, prohibitionists, men righteous before the laws of the land, punctual in the observance of religious rites, orthodox and righteous in the estimations of the people, are beyond the hope of repentance, and are not possible subjects for reformation, save by extraordinary exertions of divine grace.

Sin has no bondage so strong, as righteousness before laws purporting to rest upon inspiration. Honest Saul, afterwards called Paul, was probably among the number who voted that Jesus ought to be put to death. If he was not, he at least did what was less excusable, for after the wonderful manifestation of the cross and resurrection, and amid the quickening influence of the Pentecost he gave his consent to the stoning of Stephen because he lived and taught as Jesus did; and being exceedingly mad against all who lived the Christ life, he seized men and women wherever he found

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<sup>5</sup>Math. 9:13.

<sup>6</sup>Math. 21:31.

them, haling them to prison and to slaughter. His conscience was so seared, by his righteousness before the law, that when on his way to Damascus, breathing out slaughters and threatenings, it called for the reëmbodied Jesus returning to rebuke him, in a light that shone above the brightness of the sun, striking him to the ground in blindness, that he might heed the voice of God in his soul.

When a boy, without doubt, Saul was as good as any young men in Tarsus, or any who ever sat at the feet of Gamaliel in Jerusalem. As soon as his age would permit, he was elected a member of the Sanhedrim. When young his conscience was quick. When legal righteousness became his religion, as touching the law he was blameless, and verily thought he was doing God's service, when engaged in his bloody persecutions against the saints. As he put it, <sup>7</sup>Once I was alive, without the law, but when the commandment came, sin revived, and I died. Sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. And the commandment which was ordained to life, I found to be unto death. For sin taking occasion by the commandment, deceived me and slew me.

By Paul's conversion he saw that righteousness before God was not in the measures of the law, but by the quickened divinity in men, and that such a life had been manifested among them by one Jesus, who became the Christ. Giving up every thing else, that he might publish the great fact to the world, he endured afflictions and suffered martyrdom, counting them dross for his heavenly calling. I am not ashamed of the gospel of Christ; for it is the power of God and the wisdom of God unto salvation, to every one that believeth. For therein is the righteousness of God revealed

from faith to faith, as it is written, The just shall live by faith.

Saul was born to be an epoch maker, to make the world feel his influence either for weal or for woe. The bursting forth of the silent, invisible forces of truth, was probably to avert a curse from coming upon the race, by the operations of the law. Paul and Nero were contemporaries. Had Saul remained a devotee of the law, he would have directed the course of the Hebrew people, and probably delivered them from the Gentile yoke.

The Jews held the money bags of the world. Saul would have become their leading financier and at the same time their most influential rabbi. The Romans were jealous of, and chafed under the moneyed power of the Jews. With equal passion the Jews hated the Roman political yoke, and their ever present desire was to throw it off. The hope of becoming free would have fired a religious zeal in every son of Jacob; and the conquering of the world to Judean rule, would have seemed to Israel as the honoring of Moses, and the fulfillment of what the prophets wrote.

Had not Saul been converted to the spirit of the humble Nazarene, he would have risen to the head of the moneyed powers of the world, while Nero would have been the political ruler. Saul's moral habits would have kept his body sound, and his integrity would have made his influence strong among the people. His intensity of purpose, his energy, his courage, his clear intellect, his determination to conquer the world fired by religious zeal, anchored in the bigotry of righteousness by the law, to extend the religion of the Jews over the world, would have lead him to override weak, dissolute Nero and wrest from him the scepter of political government. The desire of Paul the apostle to preach the gospel of Jesus Christ

to every nation, in unconverted Saul would have been religious patriotism to restore the kingdom to Israel and to extend the Hebrew reign over the world. His unbridled ambition in an unsanctified soul, fired by religious heroism, would not have permitted him to lay down the sword till he had dethroned every Gentile ruler, wiped the name of Jesus Christ together with his followers off the face of the earth, and brought the world under the dominion of a government resting ostensibly on the laws of Moses, with the Sanhedrim as their Senate. The moneyed powers, the political government and the ecclesiastic authority would have been blended in one great organization, with the temple at Jerusalem as the center. While it would have been called the reign of Jehovah, it would have been a plutocracy equally as oppressive as the Egyptian government and more heartless tyranny than the reign of the Caesars.

Saul being exceedingly mad against all, who should have attempted to follow Christ, would have been esteemed the Messias, who in the fulfillment of prophesy had redeemed Israel from the Gentile yoke, and had brought all nations to worship their God. The last and great temptation by Satan of Jesus in the wilderness, endeavoring to bring the world under one dominion, and that professedly religious, would have been accomplished through Saul of Tarsus.

Saul was not looked upon as an extreme zealot, but a leader representing the sentiment of the ruling class of the Jews. The idea in that day of conquering the world by the sword, is paralleled today by our desire to bring the world to our civilization. They were as confident that this would have been the fulfillment of Jehovah's purposes in bringing the ends of the earth to bow down and worship before him, as we are that the bringing of the nations of the earth into a hearty

acceptance of evangelical belief and practice, would be the conversion of the world to Christianity. With greater assurance they believed, <sup>8</sup>the multitude who know not the law are accursed than the church today thinks, the heathen who have never heard of Jesus shall be lost.

The common people, who followed Jesus listening to him gladly, knew little about the law; consequently they were not under its influence, and for this reason his words woke the living truth in them. This was a fact clearly recognized by the Jewish statesmen. When they sent officers to arrest Jesus, who returned giving as their reason for not bringing him, <sup>9</sup>Never man spake like this man; the Pharisees answered, Are ye also deceived? Have any of the rulers or Pharisees believed on him?

It is evidence of the almighty triumph by the grace of God in Jesus Christ, that it reached men deceived and blinded by the concupiscence of the law, where it is written, <sup>10</sup>Nevertheless, among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men, more than the glory of God. <sup>11</sup>Not many wise men after the flesh, not many mighty, not many noble are called.

The Sanhedrim was composed of statesmen with ability to judge of the influence on the community, of a life like that of Jesus, as wisely as any men of the flesh. These men were convinced that his teachings were revolutionary and in the end would be the overthrow of their authority by the force of the law. As overseers of the people, they had watched the great stir caused by his teachings and came unanimously to

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<sup>8</sup>John 7:49.

<sup>9</sup>John 7:47, 48.

<sup>10</sup>John 12:42-43.

<sup>11</sup>1 Cor. 1:26.

the conclusion, <sup>12</sup>If we let this man alone, the Romans will come and take away our place and nation.

There was a feeling among the rulers concerning Jesus for some time before his crucifixion; so that it was determined, if any should confess he was the Christ, they should be put out of the synagogue. The meeting of the rulers the night before his crucifixion must have been filled with excitement, but it was the culmination of an opinion that had been growing for over two years, when the scribes and the Pharisees and the Sadducees in their highest court voted *nemine dissentiente* that Jesus ought to be put to death. They carried their decision before Pilate saying, <sup>13</sup>We have a law, and by our law he ought to die.

Virtue in a Roman was obedience unto laws. Pilate was a Roman officer. Without doubt he was well versed in the laws of the Jews, and knew that they had acted in accordance with their laws. Had they not been acting with the strong arm of the law behind them, he would have argued it against them, in his efforts not to condemn Jesus. He in no way looked upon them as an infuriated mob, but as a legal embassy representing the province of Judea, and that it was the cry of a strong people in great alarm. It took the courage of a heroic man, and one under strong convictions by his conscience, to declare as he stood before these men, <sup>14</sup>I find no fault in him.

So repulsed, the rulers became more fierce saying, <sup>15</sup>He stirreth up the people teaching throughout all Jewry, beginning from Galilee to this place. Being a matter of Jewish law and

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<sup>12</sup>John 11:48.

<sup>13</sup>John 19:7.

<sup>14</sup>John 18:38.

<sup>15</sup>Luke 23:4-5.



not Roman, Pilate did not feel compelled to act, appearing as if he preferred to incur the wrath of his subjects, rather than condemn a man, who had not been proven guilty before the law, which gave him power to act, and reasoned with them saying <sup>16</sup>Why, what evil hath he done?

Leaving the multitude Pilate took Jesus into the judgment hall and said to him, <sup>17</sup>Knowest thou not that I have power to crucify thee? Pilate was governor of Judea by a commission from Rome. The Roman laws did not recognize blasphemy against God as a crime. Pilate was not in Palestine to excute Jewish laws, but was a subordinate to the Emperor at Rome. So Jesus replied, Thou couldst have no authority against me, except it were given thee from above, i. e. from the laws and authority at Rome.

The rulers of the Jews seem to have recognized the same fact, i. e. if they would secure the conviction of Jesus, it must be by evidence of conduct held criminal by the Roman law. So they changed the form of their accusations, and shouted, If thou let this man go thou art not Caesar's friend, declaring that Jesus had announced himself a king, and brought false witnesses, who swore that they had heard Jesus say, he would destroy the temple. The charges now contained a threat to destroy property, and insurrection against the Roman government. If either charge was substantiated, they were sure Pilate would be compelled to act.

Judea was a wealthy, and an intelligent province. The Jews religiously hated the Roman yoke, and an insurrection was looked for at any time. The great problem before the Roman government was to hold the Jews in peaceable subjection. So when the rulers of the people shouted to Pilate,

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<sup>16</sup>Math. 27:23.

<sup>17</sup>John 19:10-15.

We have no king but Caesar, it must have seemed to Pilate, that the opportunity of his life was before him, to make himself great in the Roman government.

It was a strong move on the part of the Jewish rulers. If Pilate refused to condemn Jesus, he would seem to be unwilling to protect Caesar's interests; and might cause a revolt by his subjects, because their property was not protected. But if he granted their request then by their own voluntary, public declaration, they would be the willing subjects of Caesar as their king.

His wife sent him word, <sup>18</sup>Have nothing to do with that just man, for I have suffered many things this day in a dream because of him. But loyalty to his nation called upon him to do it. The policy of his political office commanded him to act. He would have been wanting in diplomacy and unfaithful to Caesar, by whose will he was governor, if he did not give the order to crucify Jesus. The glory of the nation was at stake, and the prize to be won was Pilate becoming one of the first rulers, if not the first in the world. Tens of thousands of innocent men had been slain that the Roman government might have supremacy, but here was a victory by the death of one man, with greater gain than had ever been effected on a bloody field of battle. Then the life of a man, especially of the common people, was not sacred then as it is now.

There was never greater pressure brought to bear upon a court, to compel the presiding officer to render a decision according to the testimony given, even though the judge may have felt it was not sincere. The testimony before the court was that Jesus was guilty. Though the witnesses did not agree, their evidence was not contradicted. It was the con-

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<sup>18</sup>Math. 27:19.

science of Pilate against legal testimony.

That Pilate withstood the pressure as long as he did, shows that the Jesus had made a profound impression upon him, and that he was a higher order of statesman than many of our politicians, who greedily dip their hands into the blood of iniquity for gain, or higher official position; and when the interests of the nation are subserved, it is called loyalty. Pilate was certainly not a weak vacillating man. There are few politicians who would have risked as much, as he did to save Jesus. Where has there been a judge who did as much to save a common man's life, one so hated, and where there was so little to be risked by acceding to the ruling class. There was no danger of the case being reviewed either by the Roman or the Judean courts. Pilate must have felt that as soon as the sorry day was over, its works would begin to fade from the minds of the people. Little did he think that centuries and thousands of years afterwards he would be standing before the bar of the court of Jehovah in the land of the living condemned because he submitted to the demands of the law in violation of his conscience.

The manner of the trial was regular, according to the times. That attorneys may pick flaws with the procedure in no way makes it an exceptional case in the workings of the law. Where is there a case tried that exceptions cannot be taken, and enough to call for a review, a demur, an appeal or something of the kind? Jesus was legally condemned. The law makes nothing perfect. The law is weak are observations of the wisest of lawyers. The cases are thousands where the courts are impressed that the witnesses are not sincere, yet they are considered to be obliged to render their decisions according to uncontradicted evidence given.

The trial was not a thing done in a corner. It was public,

presided over by an honorable Roman preator, and the charges were preferred by the chief officers of the wealthiest, the most intelligent and religious colony of the Roman Empire, demanding that righteousness should be enforced by the law against a man who ought to die because he disregarded their laws for righteous living.

The name of Judas is a synonym for all that is treacherous, deceitful and untrue. Yet when he saw that Jesus was condemned, he realized his sin betraying innocent blood, and went out and hanged himself. But the scribes and the Pharisees, in their bondage of the law went on persecuting the Christians, stoning Stephen to death, and dragging them to slaughter wherever they found them. Men are responsible for the acts of their agents. The rulers who employed Judas to betray Jesus were equally in crime with Judas.

Compelling men to act righteously by the force of the law at best is the making clean the outside of the cup and platter; and those enforcing the laws become greater criminals, than those whom they find in transgression. The crucifixion of Jesus was the supreme attempt to make a man righteous by the force of the law and should have been the last. Law is good when used lawfully, knowing this that law never can regenerate society. Law never saved a man. It never saved a nation. It cannot save either. It may compel men to righteous conduct, but it does not regenerate the heart. When obedience to law is esteemed above the quickened conscience of men it is the worship of another god before Jehovah.

The mistake of the world has been in trying to make the people righteous by the compulsion of the law. When men become just it will be because they live by faith. As it is written; The just shall live by faith. The law is weak, unable to save, but the holiness of life is God's almighty

power in men and is able to save to the uttermost, as was manifested by Jesus the Christ. Men will become righteous when the divinity in them is quickened into holiness. An attempted reformation which ignores this is merely revolution.

The Pharisees who demanded the crucifixion of Jesus were very righteous men in conduct, they had a zeal for God but not according to knowledge. Their righteousness for belief and practice was before a legal standard. The pride of their notions made them bigots, their zeal made them intolerant, and by the narrowness of the law they bound their intuitions in the bondage of sin.

Pharisaism is legal righteousness, righteousness to be seen of men, the observance of ordinances, orthodoxy to a legal standard, for belief and practice, a religion of the flesh, very satisfactory to him who holds it, and often beautiful in morality. They make strong professions of religion, and whoever disregards their standard for righteousness they call sinners. Being righteous in their own eyes, they thank God that they are not as other men. They style themselves the saved ones, and hold that whoever adopts and observes their rules for righteousness will be carried into Abraham's bosom when they die. They build the tombs of the prophets and garnish the sepulchres of the righteous, declaring that if they had lived in the days of their fathers, they would not have been partakers with them in the blood of the prophets. Their preaching was such that Jesus told his disciples to observe and do as they taught, but not to do as they did, for they sought the uppermost seats in the synagogues, they were greedy of filthy lucre, devouring widows' houses and for pretence making prayers and giving alms; in their zeal to make converts they compassed sea and land, and when a convert was made,

they made him twofold more a child of hell than they themselves were. As long as they sat in Moses' seat and did as they did they were hypocrites, being legalists when his seat was the ensign of men living by the holiness of their spirits. However the language in the Twenty Third Chapter of Mathew may seem to be, it was not abusive berating but unexaggerated statements of facts. Jesus did not berate men with invectives. Satan in the garden of Eden appeared as an angel of light, so Pharisees are serpents, a generation of vipers, and the statement is a fair classification.

Christianity is the religion of the patriarchs, Moses and the prophets, with the addition by the accomplished fact of a man who lived in perfect holiness of spirit, rising into the full stature of a man, doing what the patriarchs strove for, the prophets foretold, and though they did not receive the promise, died in faith, believing that it was possible and would yet be done. Christianity is a life of faith, obedience to a sincere conscience enlightened by the knowledge of inspiration, especially the teachings and life of Jesus the Christ. A man is a Christian to the extent that he lives as Jesus Christ did, as he is anointed with the holy spirit. Believe as the Lord Jesus did and thou shalt be saved, saved as he was, in an ever lasting salvation, body and spirit, body and spirit united, a man over whom death had no power. He is our forerunner into heavenly life; the first fruits of perfected humanity. The converts at the Pentecost were not saved, they were such as should, would be saved. Being added to the ecclesia (translated church,) was a coming out from a religion under the law to a life of faith, a living by their intuitions of truth, quickened by the great outpouring of the holiness of spirit from on high. And there is salvation in none other.

History shows that sin has no fortress with ramparts so

strong, nor so effectually equipped for evil, as the operations of the law. The uncivilized peoples without the law have been beasts, but the civilized nations with the law have been incarnate demons. Laws have been a lever in the hands of strong selfish men to oppress the weak and condemn the righteous. No acts of injustice ever done have been greater than those committed under the dignity and by the authority of the law. The greatest sinners against God, and the stoutest enemies of the peace of men have been among the devotees of the law.

The downfall of civilizations have begun when laws were in their full force, education high, and fired by religious sentiment endeavoring to compel men to act righteously. Roman law and Greek philosophy in the service of the so-called Christian theology crushed the human race into the blackest crimes, the darkest superstitions, and the greatest sorrows humanity ever knew.

<sup>19</sup>The law entered that the offence of sin might abound. <sup>20</sup>As many as are of the works of the law, are under the curse. <sup>21</sup>The strength of sin is the law. Every Christian martyr was led to the stake by the authority of the law, and that while the crucifix as an emblem of religious law, was held before their eyes closing in death, and the officers of the law declaring that their disobedience to ecclesiastic law, would be followed by eternal damnation, and banishment from God's presence. Every slave was held by the dominion of the law. To attempt his freedom, or claim the first right to his wife and children, or to read God's word, have been violations of the law, and that in this land called Christian

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<sup>19</sup>Rom. 5:20.

<sup>20</sup>Gal. 3:10.

<sup>21</sup>1 Cor. 15:56.

were wrought to overthrow the authority by the law. Every great reformation has been, a throwing off of the tyranny by the law.

The burden of Paul's letters were exhortations urging the Christians not to lapse into the religion of righteousness before the law. <sup>22</sup>O foolish Galatians, who has bewitched you that ye should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you? This only would I learn of you, Received ye the civilization. The mighty miracles of the Old Testament spirit by the works of the law, or by the hearing of faith? If ye are led by the spirit, ye are not under the law. The offense of the cross was a life of faith, instead of righteousness before the law. Christ is the end of the law, to every one that believeth, Christ is become of none effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

The apostles of Jesus Christ were condemned by the powers of the law, charged with turning the world upside down, because they acted on the principle that <sup>23</sup>It is right in the sight of God, to hearken more unto God than unto men. They were often arrested and imprisoned and all save one put to death, by authority of the law, <sup>24</sup>for teaching against the law and customs which it is not lawful to receive. A life of obedience to the consciousness of truth, and righteousness before the law are not only distinctly different, but they are irreconcilably antagonistic, and contrary the one to the other. Neither a man, nor society can be at peace while trying to serve both, for either they will hate the one, and love the

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<sup>22</sup>Gal. 3:1, 2; 4:5.

<sup>23</sup>Acts 4:19.

<sup>24</sup>Acts 16:21.



other, or else they will hold to the one, and despise the other. Ye cannot serve God and mammon. <sup>25</sup>If it is of grace then it is no more of works, otherwise, grace is no more grace. But if it is of works then it is no more grace, otherwise works are no more works.

Law has been an insulator to arrest the current of living truth, designed by God to flow from Jehovah through Jesus Christ to men. <sup>26</sup>For this purpose was the Son of God manifested that he might destroy the works of the devil, that we henceforth should not be servants to the law, but to Christ. <sup>27</sup>The end will come, when he shall deliver up the kingdom to God the Father, because the life in the Son has put down all rule and all authority and power. For the Christ must reign till it has put all enemies under its feet. The last enemy that shall be destroyed is death.

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<sup>25</sup>Rom. 11:6.

<sup>26</sup>1 John 3:8.

<sup>27</sup>1 Cor. 16:24-26.

## CHAPTER VIII

### ORDINANCES AND SACRIFICES

**T**HERE are two kinds of religious worship. One is of the flesh. The other is spiritual. One is by the inventions of men. The other is from above, it is the grace of God, which was before the world began, as manifested in Jesus Christ our Jehovah.

The religion of men is in adoration, in flattery, in ascribing honors to individual deities, in the observance of forms, as ordinances, sacrifices, dogmas, and among those who know nothing of the Scriptures, the bowing down before idols. The actuating motives in all are fear and hope of gain. Their declared purpose is the securing of happy abodes for the spirits of men after death. Their operations are in the works of the law, by the emotions of the flesh. They are selfish. Their standard of morality is the prevailing sentiment for righteousness. Their religion is necessarily in a profession with assumed superiority over those who do not believe as they do. Their faith is a confidence that God will do for them what they assuredly believe he will. As dogmas, ordinances and organizations are taken for Christianity, the word of God is made of none effect by the commandments of men taught for doctrine; and the weak are oppressed by the strong as the life in the flesh commands the people.

The disposition to worship and serve visible creations is deeply imbedded in human nature. With the heathen it is idolatry. Among civilized people it is a worship of art, archi-

teature, commerce and knowledge, all without reference to the beyond, or sentiments regarding the spirits invisible. The ancient patriarchs, who worshiped Jehovah, expressed their determinations to mortify the deeds of the flesh that their spirits might have dominion, through sacrifices. Moses gave the people laws to make the Israelitic sacrifices object lessons of the natural man slain, and the purity of the life in Jehovah. The prophets protested against the sacrifices because the people attached merit to them, worshipping them as idols, serving the creature more than the Creator. Jesus Christ slew the old man of the flesh, abolishing all forms of worship, declaring that the kingdom of heaven is within men.

God's love in men, the love to our fellows as ourselves, as manifested in Jesus the Christ, is the worship of Jehovah commanded by Moses and the prophets, and that which was declared by David to be the chief corner stone of the peace, the prosperity and the safety of any people. No forms are good where it is not supreme, and no forms are to be railed at while ministering to this spiritual growth in men. The human race is the garden of Jehovah. As the hulls drop from ripened fruit, so forms of worship will pass away as men approach the fullness of the wisdom and the power of the immortality of God.

The God, the only wise, who only has immortality, dwelling in light unexperienced by men, begat his own life in our flesh and is brooding over the world to bring us into his perfect image. Chilling frosts of unbelief, bigoted, egotistic interpretations of the Scriptures, the hypocrisy of professed believers and the lust of the flesh have checked the growth of grace. But as the worlds came into being despite the surging elemental upheavals, so God notwithstanding all, will work out his great designs in bringing the creature out of nature's

darkness and death into the marvelous life and liberty of the sons of God. One vine, Jesus the Christ, came into our true life and we abiding as he did shall come into the same. Because I live, ye shall live also.

The worship of Jehovah is the quickening of the divine life in men and not in questions about forms. The human conscience is the soil in which the grace of God grows. The seed is the inspired word. Our heavenly Father's care is the husbandman. Faith is the ripened life of God in men, with power and in love. We are saved by faith, and not by our works in the law. That form of religion, which is compelled to admit it cannot ransom the bodies of men from death and corruption, comes with weak credenda, asking us to consign to its care the interests of our spirits after death in the great beyond. The great triumph of Christianity is that it declares one who by the holiness of his life rose into a glorified body over which death had no power, and his flesh did not see corruption. The salvation of the soul spoken of in the Scriptures is the perpetual and eternal union of the spirits and bodies which makes us men. Men are souls. The disembodied spirits are not men, and what ever their bliss may be it cannot be spoken of as men in Jehovah's salvation. The redemption of men is their souls, bodies and spirits in an everlasting salvation.

#### BAPTISM

The baptism of John was a temporary, conventional way of registering the convictions of men. His movement was in recognition of the fact that there was a fullness of divine life in men, that the night was far spent the day was at hand, when men should cease from sinning, put on the armour of

light, and so the people recognizing it went out to John to be baptized, confessing their sins in preparation for the kingdom of God, which he declared was at hand.

John had disciplined his flesh by an ascetic life. He declared his work, as imperfect and preparatory. His was not the full light. He was a forerunner. His ministry, as he said, was of the earth earthy, it had in it the dross of the law, he baptized with water. But he announced one coming after him, who would baptize with the holy spirit cleansing as by fire, whose fan would be in his hand, and he would thoroughly purge his floor, and gather his wheat into the garner, but he would burn up the chaff with unquenchable fire. <sup>1</sup>Christ is the end of the law for righteousness to every one that believeth.

Away up in Galilee the call was heard. The child of prophecy and of wonderful birth, the son of Virgin Mary, giving heed laid down his ax and adz, went to Judea to gather with the multitude at the Jordan and to be baptized by John. When Jesus came near, John said, I have need to be baptized of thee and comest thou to me? Jesus answered, Suffer it to be so now, for so it becometh us to fulfill all righteousness. The effect of John's work was to reprove sin and to stir men to greater endeavors for righteousness. Jesus engaged in the movement, gave it his sanction, complying with the manner in which John was conducting it. There is as much bigotry in refusing to conform to the established order, because it may be made an ordinance, as there is in those who make it an ordinance. He who is strong in the truth regards the good of men more than forms. Paul states the great principle; <sup>2</sup>To them that are under the

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<sup>1</sup>Rom. 10:4.

<sup>2</sup>1 Cor. 9:20-22.

law, I became as under the law, and to them that are without the law, as without the law, (not being without the law of God but under the law to Christ), that I might by all means save some. <sup>3</sup>Meat commendeth us not to God. For neither if we eat are we the better, neither if we eat not are we the worse. <sup>4</sup>Neither circumcision nor uncircumcision availeth any thing in Christ Jesus, but faith which works by love,—a new creature.

Christianity is the divine life in men quickened by the example of One who accomplished human salvation to the uttermost. It is a life and not a system of doctrines, nor ordinances, nor organizations. But to arbitrarily abandon all these would be vandalism, leaving anarchy in its path. Let them grow together with the wheat till the harvest; lest while we would gather up the tares, we should root up the wheat also with them.

Soon after his baptism Jesus began to preach on the highlands of Judea in and about Jerusalem. Then there arose a question between John's disciples and the Jews about purifying, about the efficacy of baptism. John's disciples went to him telling him of the baptizing and the influence of the preaching by Jesus, being greater than theirs. John answered, reminding them he had told them, his work was of the earth while the work of Jesus was from above, free from the law in the holiness of the spirit; consequently it must increase and his fade away before it.

When Jesus had preached six months he had a larger following than John. <sup>5</sup>Some of his disciples after the Jewish custom baptized them. The evangelist explicitly declares that

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<sup>3</sup>1 Cor. 8:11.

<sup>4</sup>Gal. 6:15.

<sup>5</sup>John 4:1-3.

Jesus did not baptize, but it was the work of his disciples; and when he heard the report had gone to the Pharisees that he was baptizing, he left Judea and departed again into Galilee. Next to our own blunders are the mistakes of our friends, who are associated with us. Baptism, the ever fruitful subject for unhallowed contentions among the organized Christian denominations, broke up the greatest religious movement ever among men. As the professed followers of Jesus since have laid emphasis on baptism, spirituality has been low.

When Jesus arrived in Galilee, he called his twelve apostles about him. He chose them because the fields were white ready to harvest and the laborers were few. There is no record of any organization, but as the name "apostle" implies they were called to be sent out to preach saying, The kingdom of heaven is at hand. There was the effect of the work being more closely under the Master's direction, and there is no record of any more baptizing.

Just before his ascension Jesus said to his disciples, <sup>6</sup>Go ye into all the world teaching all nations, baptising them in the name of the Father and the Son, in the holiness of the spirit, teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even unto the end of the world. Amen. The baptizing here is not necessarily mandatory, it may be merely permissory. Conditions have changed. When he chose the twelve, it was with the hope of entering the kingdom of heaven, before they could go through even the cities of Israel. But that hope was gone, and it was now certain that the world would go on sinning, as it had been doing before. As long as the flesh has dominion, men will have need for forms in their worship. <sup>7</sup>I have yet many

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<sup>6</sup>Math. 28:19-20.

<sup>7</sup>John 16:13-14.

things to say unto you, but ye cannot bear them now. Howbeit when the spirit of truth is come it will guide you into all truth. As Moses, because of the hardness of the hearts of the people, permitted them to have sacrifices, but gave them laws that they might not be used as idol worship; so Jesus may have suffered baptism, as a sign of the cleansing power of the grace of God, but charging his apostles to administer it in the nature of the holiness of the Father's spirit, with reference to this holiness of life awaiting the race of men. Forms may be used as glasses through which to look and see the holiness of God, but when the vision rests in them, they become as mirrors, in which the worshipers see themselves, in the narrowness of a profession. As high spirituality declines, religious forms become idolatrous ordinances, the consciousness of truth is made ineffectual by bigoted notions about righteousness, and the declarations of the determinations of men to seek after the kingdom of heaven are turned into professions of religion, proclaimed self-righteousness.

Holy men have effected by the power of their wills, both in the lives of their fellows and material things, in an instant that which in the ordinary channels have taken years. Under the wonderful life of Jesus, that religious people might have gone into the kingdom in that generation. But the truth rejected, the world was left, for a while at least, to the creative development of the race of men.

At the Pentecost, even under the outpouring of the holy spirit, Peter commanded the converts to be baptized, and had they not all been Jews and circumcised, he, with equal intentions of fulfilling all righteousness, would have commanded them to be circumcised. Twenty years afterward he was commanding the Gentile converts to be circumcised, when



Paul withstood him to the face, declaring that he was to be blamed, for not walking uprightly according to the truth in the gospel, and in the presence of Jews and Gentiles, asked him, <sup>8</sup>Why compellest thou the Gentiles to live as do the Jews? Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ?

Because of his bondage in ordinances, Peter was obliged to remain an apostle to the Jews, while Paul went to the Gentiles. It was not till at Joppa, when he saw a vision rebuking his Hebrew narrowness, and devout Cornelius a Roman, met him and he saw the holy spirit poured out upon the Gentiles that he became obedient to the voice of God, to call no man common nor unclean, and the words of his Lord came to him with power how he said, <sup>9</sup>John indeed baptized with water, but ye shall be baptized with the holy spirit, and he uttered his convictions saying, <sup>10</sup>Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him.

To the Jews, Paul was a Jew, and to the Greeks he was a Greek. In forms and customs, he adapted himself to circumstances without religious scruples. Timothy was a Jew, and lived in a Jewish community. Paul circumcised him. But after he had been preaching fifteen years, Paul wrote to the Corinthians, <sup>11</sup>I thank God I baptized none of you but Crispus and Gaius. And I baptized also the household of Stephanus, besides I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel.

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<sup>8</sup>Gal. 2:14.

<sup>9</sup>Acts 11:16.

<sup>10</sup>Acts 10:34.

<sup>11</sup>1 Cor. 1:14-17.

Of all the apostles Paul most clearly grasped the life and teachings of the Master. He declared that Jesus slew the old man, the man of the flesh and the law, with all his deeds even in ordinances, blotting out the handwriting of ordinances, which was against us, and took it out of the way, nailing it to the cross. <sup>12</sup>Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? touch not, taste not, handle not which all are to perish with the using, and are after the commandments and doctrines of men? If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead as to the flesh, and your life is hid with Christ in God. When Christ, our life, shall appear, we shall appear with Jesus in glory.

Jesus never received what is called Christian baptism. The apostles baptized in the name of the holy spirit, and John's baptism was unto repentance. When the apostles received John's disciples into their number, they baptized them again.

Without an organization, without a dogma, without an ordinance, compounding with none of the powers of the flesh, in the morning of manhood, before men do their mature work, in three years of his ministry, though put to death as a transgressor, yet by the influence of his pure life alone, he has done more for the regeneration of the race, than all the powers of the law combined. There is light for us in the Old Testament worthies, and the early disciples who worshiped leaning on ordinances; but in Jesus the Christ is the full light, in whom there is no darkness at all. The patri-

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<sup>12</sup>Col. 2:20; 3:1-5.

archs, the prophets and John the Baptist, as eagles mounted up above the law, living in the strength and liberty of the holiness of the spirit, but Jesus first rose above all earthly influences, manifesting God as our Father, as spirit in perfect love, whose children we are, with power to come into his express image.

#### THE LORD'S SUPPER

Jesus expressed a strong desire to eat the Passover with his disciples before he suffered. It was a religious service designed to commemorate the mightiest manifestation of Jehovah's power among his people. Its purpose was good, but it had degenerated into a political celebration of rejoicing. Then there was bloodshedding and death in the emblems. His ministry was life-giving in the fullest abundance.

The supper which he ate with his disciples was a sacred occasion. He made no use of the flesh of the lamb slain, save to dip the sop in the bowl, which he handed to Judas to point out who should betray him. As the custom was he took the bread and broke it, instead of cutting it as we do now. As he handed it to the disciples, he said, This that I have broken for you, is my body. The expression is equivalent to a man, handing a friend his photograph saying, This is myself. Photographs show our outward appearance. Pins tell the fraternity we belong to, and buttons reform movements. Bread is the staff of life. The wheat out of which it is made was not killed. It grew till it came into perfection, that being broken it might enter a higher life, the animal life of the bodies of men. "Take eat; this is my body, which is broken for you, this do in remembrance of me," said Jesus to his disciples as they were eating bread at the Passover. And he took

the cup and gave it to them saying, "All ye drink of it; for this is MY blood of the new testament, which is shed for many for the remission of sins." The grape also grew, coming to its maturity that its blood might be shed, making glad the hearts of men. The natural life is in the blood, and the Scriptural word for the divine life is "the blood," It was the type of the divine life in the sacrifices. <sup>13</sup>Almost all things by the law were purged with blood, as a shadow of heavenly things. In offerings and sacrifices God had no pleasure; but Jesus came as it was written in the volume of the book to do the will of God. The voice of the holy spirit, our conscience declares that heaven itself is Jehovah's law in our hearts and written in our minds;—the new and living way through Jesus in the flesh, being opened up into the holy of holiests.

In the death of Jesus there was the zenith, the culmination of the manifestation of divine love by a man. Sorrow with all its weight bore down upon him, the fierceness of the ingratitude of men was never more unjust, and death never wrought more cruel agonies, yet love never broke down, nor gave way to wrath for a single moment. His conduct during the six hours of that forenoon was the crucial test of divinity in the flesh, giving the determination that it is mightier than all the powers of sin and death; and is the heart for the regeneration for the race of men.

Paul taking it that the greater included the lesser wrote, "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." He that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the person or character of the Lord. Our danger lies in approaching the Supper in a carnal manner,

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<sup>13</sup>Heb. 9:22; 10:20.

making it an ordinance in the hope of gain, semi-idolatry, taking to ourselves merit in so doing, in a word selfishly;—all of which are rebuked by him who denied self, condemning the selfishness of the flesh, at the gate-way of every emotion.

Christianity is true manhood in the highest sense of the word. Jesus Christ was the expression of perfect humanity. We are complete in him. He was faultless not because of cunning policy, nor wise prudence, but the life of faith the holiness of living truth commanded all he did. His life was a rebuke to self in every form. He asks not for our pity, and declares he will not receive honor from men. Neither affect the poise of his life. Love your enemies, bless them that curse you, do good to them that hate you, that ye may be the sons of your Father which is in heaven. If ye love them which love you, what reward have ye, do not even the publicans the same?

He did not count his life dear unto him. He asked not for pity, he did not desire flattery and was not guided by the approbation of men. Good men call the manlier, the firmer graces of the soul into action. We have a feeble, sentimental way in speaking of the Man of Sorrows, a fulsome flattery of Jesus because he loves us, many of our religious songs are effeminate fondling, and as if Jesus was cuddling believers,—all of which are belittling. By reason of his high divinity, Jesus was often misapprehended, so that both his teachings and life were perplexing to the people, since their religion was in righteousness before the law. His exquisite affectionateness made the want of sympathy a keen trial. Yet he asked not for sympathy as the unfortunate, nor as one who was wronged, nor even as one suffering extreme torture

for others, nor in disappointment because he was not appreciated, but his grief was because men did not recognize in him the life of the Father, and so seeing him as he is, become like him. We love him because he first loved us, not in the natural exchange of affections, but the vision of his life kindles the divine life of love in us. He is the bread of life, of which if a man eats he shall never die.

Jesus often spoke of his person as the power of life which he represents. He that loveth father or mother, or son or daughter is not worthy of me. This is not rivalry in the jealousy of the flesh. That would be childish. But if a man loves any one better than righteousness, he is not a true follower of Jesus. It is not idolatry to love our friends. Christianity makes the bonds of friendship sacred and our loved ones dearer to us, but to do wrong that we may favor them, is to serve them before God. We should view the Lord's death and sufferings with the most sacred regard and loving sympathy. But the Lord's Supper is not a gathering with Mary the mother of our Lord and John to stand and tremble with sad emotions as we listen to his dying groans. There is more in the Supper than even sympathy for a suffering innocent friend. There is the vision of the triumph of the divinity in a man over all the selfish powers of the flesh, there is the voluntary commitment of our spirits at death into the hands of the Father, there is the demonstrated hope of the resurrection from the dead, in glorified bodies over which death shall have no power. Though seen perhaps somewhat in the obscurity of ordinances, ten thousand times ten thousand have partaken of the Supper with vision of the triumphant, risen Lord and Saviour, and their souls thereby quickened in his grace.

The Passover was instituted by divine appointment, and

so was higher than the sacrifices, demanded by the people and permitted by Moses. The most High appeared to Abraham, Isaac and Jacob as the one living, true God, Almighty, rewarding the just and protecting the righteous.<sup>14</sup> But he was not known to them as Jehovah. He made himself known to Moses and the children of Israel as the heavenly Father of men, by tender love and pity in hearing their groans and bringing them from under the bondage of the Egyptians. The Passover was an emblem to remind men that God Jehovah is our Father in heavenly love. The Passover was the great celebration of ancient Israel. It is the only one we have an account of the Master presiding at. With desire have I desired to eat the Passover with you before I suffer. He himself gathered strength by it, and published in tangible, visible characters the higher and full manifestation of the most High which he was accomplishing.

Jehovah is God known as our Father. As Isaiah wrote, Doubtless thou art our Father though Abraham was ignorant of it, and Jacob had not the knowledge of it; thou O Lord art our Father, our Redeemer, thy name is from everlasting. But Jesus was God in man, the Son of Man, the Son of God in the full stature of a man, equal with the Father and one with him. When we partake of this Supper let the vision of the divine fullness of the human race be in view.

We have a way of speaking of people as being saved when they make a profession of religion and of revivals being a work of "soul saving." The converts at the Pentecost were not saved, they were only such as SHOULD be saved. They had renounced righteousness as before the law and were living in obedience to a conscience unfeigned as before God.

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<sup>14</sup>Gen. 6:3, 5, 6.

Brought to the realization of the great truth that they were sons of God, they began to live by the faith that was in the Son of God, who counted not his own life dear unto himself, but gave himself for us, knowing that following in his footsteps they would reach the same goal, spirit in a body over which death should have no power, a soul in life everlasting. Paul wrote to the saints, We are nearer than when We believed. Forgetting those things which are behind, and reaching forth unto those things which are before, let us press toward the mark for the prize of the high calling of God as manifested in Christ Jesus. Not as though we had already attained, either were already perfect, but follow after, if we may apprehend that for which we also are apprehended by Christ Jesus. If by any means we may know him and the power of his resurrection, and the fellowship of his suffering; being made conformable unto his death, we may attain unto the resurrection of the dead.

As long as the flesh has influence over men, they will have need of forms in their worship, as creeds, organizations and perhaps ordinances. Because when men come into their fullness of living by the holiness of their divine life alone, they will have no need of the works of the law, to arbitrarily condemn and cast aside all forms of religious worship is the part of a bigot. Any man free indeed from the bondage of the law, by reason of his high spirituality, in imitation of the Master will tenderly, kindly regard the conscience of brethren weak by their bondage in the law. <sup>15</sup>Take heed lest by any means this liberty of yours become a stumbling block to them that are weak, and through thy knowledge shall the weak brother perish for whom Christ died, and when ye so sin against the

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<sup>15</sup>1 Cor. 8:9, 11, 13.



brethren and wound their weak conscience, ye sin against Christ. <sup>16</sup>The kingdom of God is not meat and drink, but righteousness, peace and joy in the holy spirit. Christianity is not in forms nor in the rejection of forms, but the grace of God living and growing in the souls of men.

Had Jesus by the supper endeavored to establish an ordinance, to take the place of the Passover, and commemorate his own sufferings and death, it would have been mightier ambition for vainglory than Nebuchadnezzar's, Alexander's, or Napoleon Bonaparte's; and it would have been a fact, that his apostles were teaching doctrine, which it was not lawful to receive.

#### SACRIFICES

The root meaning of the word sacrifice is to make sacred. The idea of slaughter and death is not in it. The words, in the original languages of the Scriptures, from which sacrifice is translated also mean to make sacred, to devote to the holiness of life. The patriarchs and the Israelites offered sacrifices of the fruits of the fields, of the wool from the flocks and by animals slain. The character of the thing offered was not essential, nor was its commercial value estimated. The virtue of the sacrifices was in the disposition of the worshiper. The sacrifices were acceptable to Jehovah, when they were declarations of the determinations of the worshipers to slay the old man, the selfish flesh, and live by the holiness of the divine life in them. It was idolatry to look upon the sacrifices as having any merit in themselves; and whenever Israel so viewed them, they were rebuked by the prophets for going af-

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<sup>16</sup>Rom. 14:17.

ter other gods. Moreover, sacrifices never were offered to atone for the crimes of criminals, condemned to be punished by the law.

Cain and Abel were the first to offer sacrifices. Cain was a man with strong animal nature. He was a selfish man. Our conceptions of God's character are our ideas of the highest virtues in men. Cain reveled in his jealousy and wrath, so he necessarily looked upon Jehovah as a being with like passions. Cain knew he had sinned against God. Supposing that God would be angry and was selfish like himself and could be appeased with a price, undertook to purchase his favor with a sacrifice. Cain was a tiller of the ground. His possessions were in the fruits of the ground, and he took them as an offering. Abel took the firstlings of his flock, for he was a keeper of sheep. The Lord had respect to Abel and to his offering, but unto Cain and his offering he had no respect. This was not on account of what was offered, but because Abel's was in faith and Cain's was in fear of punishment, to purchase pardon from the Almighty. Cain seems to have been the inventor of sacrifices. At least, he was the first to offer sacrifices, with the view of placating God's wrath by the merit of the sacrifice.

In the earlier part of Job's life, he worshiped God thinking that his favor could be purchased with sacrifices. When his children were feasting, he feared they might sin and curse God in their hearts, so he offered sacrifices according to the number of them. But his sacrifices were unavailing, for before the day was over they were all slain, his property destroyed, and the day was followed with months if not years, in which his body was racked by pain and by sickness with the most loathsome disease. Every thing, that he hoped to prevent by his sacrifices, came and more than he thought of.

Job declared in later life, that he had heard of Jehovah only by the hearing of the ear, wherefore he abhorred himself, and repented in dust and ashes. In the latter end of Job's life, he saw Jehovah, and was blessed in it more than in the beginning.

From the time of Cain down to Abraham, the heathen offered sacrifices, and the righteous patriarchs worshiped Jehovah with sacrifices also. All worship was with sacrifices, as universally as it is now with organizations. The idea that God took pleasure in sacrifices, was quite akin to the idea today, that God delights in his churches and is pleased with those who are members of them. The heathen gave their children as offerings in sacrifices to their gods. Great hearted Abraham thought to offer up his only son, his son of promise to Jehovah.

Many a kind heart has been moved with emotions like Abraham. It was a chilly dark morning in November, when a young clergyman called upon the family of a lately deceased brother in the ministry. The bereaved wife expressed her sorrowing affection, saying, She had concluded to take their five hundred dollars, the entire savings of their married life, and erect a monument over her husband's grave. The young minister said "Had you not better use the money to support yourself and child?" She replied "I can work and earn money to take care of us. He worked and earned the money. It is his, and he shall have it." Just at that moment a little child in the kitchen began to sing as a child can sing. It was an inspiration to the minister and he said, "There is the place to build your husband a living monument. Though he is dead, he lives and sings in the life of that little child, which was his, and is yours to take care of for him." His words were the voice of Jehovah saying to her, "Stay thy hand, do

the child no harm." The kind people of the congregation learned of her loving devotion, and erected a suitable monument over the grave. She took their money to assist in feeding, clothing, and educating the child, raising it for its father, for herself and its generation.

The cold marble shaft over the humble, pious minister's grave would have been of no more avail to him than sacrifices are to God. His dying, fondest affections were about his wife and little one, and in their welfare were his greatest earthly hopes. Isaac's life was precious to God. In him was the hope promised to Abraham and his seed, the blessings of the Hebrew people, and the Messiah of the race.

There may be a design in the use of the names of the Deity in recording the trial of Abraham. It is written that God, Elohim the God of nature, did tempt Abraham to take his only son Isaac, whom he loved, and offer him for a burnt offering. But it was an angel from Jehovah, whose divine life is in men, that called to him out of heaven, saying, Abraham, Abraham, lay not thy hand upon the lad, neither do thou any thing unto him, for now I know thou fearest God, seeing thou hast not withheld thine only son from me. Abraham looked up and saw a ram that had caught in the thicket of bushes nearby. So Abraham went and caught the ram, and offered it a burnt offering instead of his son.

Abraham saw that the value of the sacrifice was nothing to God. He also learned the great lesson, that God would not accept a human being, as an offering in sacrifice, but that human life was dearer to him than whole burnt offerings in sacrifice, and that it was the spirit of him who offered the sacrifice that made it acceptable. <sup>17</sup>Do good in thy good pleas-

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<sup>17</sup>Ps. 51:18, 19.

ure unto Zion, then shall Jehovah be pleased with the sacrifices of righteousness.

Among brutes parental affection is in the mothers only. The worship of Ashtaroath was the religion of Canaan. She was supposed to have had seven children, and seven husbands. The form of government was matriarchal. The men bore the same relation to the families, that brutes do to their offspring. It is because of our divine life that men love their children. The lesson intensified the sacredness of fatherhood in Abraham's soul, and in his seed after him. The inspired writers represent God's love for us calling him our Father, because it is unmixed with the emotions of the flesh.

Micah records the light in which pious Israel viewed the lesson fifteen hundred years afterward, saying, <sup>18</sup>Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doeth Jehovah require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

Sacrifices were not by God's appointment, but permissory on account of the weakness by the flesh. In all his mighty work, of the deliverance of the children of Israel out of their Egyptian bondage, Moses made no use of sacrifices. <sup>19</sup>Jeremiah declared that Jehovah said nothing to the children of Israel about sacrifices, in the day that he brought them out of the land of Egypt, out of their house of bondage. Moses did not introduce the sacrifices among the people, but when the people in their estrangement from Jehovah would have them, he gave laws to make them types of the holy life of God and to keep them from being worshiped as idols; yet protesting,

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<sup>18</sup>Micah 6:7-8.

<sup>19</sup>Jer. 6:21.

saying, <sup>20</sup>If ye offer sacrifices unto Jehovah, ye shall offer it at your own will. After a thousand years of experience, <sup>21</sup>Jeremiah declared that sacrifices had been a stumbling block laid in Israel, and so he commanded the people to put away their sacrifices, and to eat the flesh.

The priests, by the law of Moses, were of the tribe of Levi. They were the successors of Aaron. They were the creatures of an organization. They were chosen by the people, and ordained under the laws of the temple services. They offered the sacrifices. The sacrifices were carnal ordinances.

The prophets were the spiritual guides. Their lives and teachings mark the high level of spiritual life among the Hebrew people. The prophets were not a part of the great organization which gathered at the temple. They were not elected to office, nor ordained by the temple officers. They represented no organizations, and no organization claimed them. They were of no tribe. They could be of any nation. They were men of the people, and lived for the people. The authority of their calling was from God only. Their lives were not by the measures of the flesh, there is no way to describe their character, save that they were men filled with the holy spirit doing the will of Jehovah only.

The prophets never offered sacrifices. There is no record that they ever attended the offering of sacrifices. They did not exhort the people to offer sacrifices. They demanded mercy, judgment, justice and truth. It is this which at once distinguishes the prophetic portion of the Old Testament, from the Levitical requirements of the law. The prophetic is spiritual. The Levitical is carnal, save as the types are il-

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<sup>20</sup>Lev. 19:5.

<sup>21</sup>Jer. 6:25.

luminated by spiritual thoughts in the people.

There is hardly a prophet from Samuel down to Jesus Christ, who is not recorded as protesting against the practice of offering sacrifices; some times fixing the attention of the reader on the spiritual truth, which lay behind the sacrifice as a symbol, and some times condemning the system of sacrifices altogether.

<sup>22</sup>Samuel declared, To obey is better than sacrifice, and to hearken than the fat of rams. David in his communion with Jehovah said, <sup>23</sup>Thou desirest not sacrifice, else would I give it. Thou delightest not in burnt offerings. The sacrifices of God are a broken spirit. Sacrifices and burnt offerings thou didst not desire, mine ear hast thou opened, burnt offerings and sin offerings thou hast not required. In another place speaking, as God's mouth-piece, he wrote, Every beast is mine, and the cattle on a thousand hills. The world is mine, and the fullness thereof. Will I eat of the flesh of bulls, or drink of the blood of goats? In stronger terms Jeremiah voicing the mind of Jehovah wrote, <sup>24</sup>Your burnt offerings are not acceptable, nor your sacrifices sweet to me. Isaiah, the sweet singer of Israel, wrote, <sup>25</sup>To what purpose is the multitude of your sacrifices unto me? I am full of burnt offerings, of rams and the fat of beasts. I delight not in the blood of bullocks, or of lambs, or of goats,—the Jehovah hath spoken. In like manner in still stronger terms, Ezekiel wrote, <sup>26</sup>In this your fathers have blasphemed me, for they saw every high hill, and all thick trees, and they offered their sacrifices, and

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<sup>22</sup>Sam. 18:38.

<sup>23</sup>Ps. 51:16-17; 40:5; 50:10-14.

<sup>24</sup>Jer. 6:20.

<sup>25</sup>Is. 1:11-12.

<sup>26</sup>Ezek. 20:27-28.

there they presented the provocation of their offerings. Hosea declares, Jehovah as saying, <sup>27</sup>I desire mercy and not sacrifice. Speaking as God, Amos wrote, <sup>28</sup>Though ye offer me burnt offerings I will not accept them, neither will I regard the peace offering of your fat of beasts. But let judgment run down like water, and righteousness as a mighty stream.

Jesus is spoken of by the apostles as the great high priest, but they define it as not after the order of Aaronic priesthood. <sup>29</sup>He was a priest after the order of Melchisedec, made not after the law of carnal commandments, but after the power of endless life. The authority for his ministry was not from any organization, it was from heaven and not of men. Jesus never went to the temple to offer sacrifices, nor did he speak a word in their approval. On the other hand, he went into the temple and drove out with a whip of small cords them that sold doves, those who were providing the poor with animals to offer sacrifices, saying, <sup>30</sup>Is it not written, My house shall be made a house of prayer, but ye have made it a den of thieves? At another time, he condemned the entire system of sacrifices, saying, <sup>31</sup>Go and learn what this meaneth, I will have mercy and not sacrifices. The effect of his life has been to stop the practice of sacrifices all over the world, except with a few of the most benighted heathen.

When the dark shadows of the approaching cross were beginning to gather about the pathway of Jesus, he said, <sup>32</sup>If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. I am

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<sup>27</sup>Hosea 6:6.

<sup>28</sup>Amos 5:22-24.

<sup>29</sup>Heb. 7:11-16.

<sup>30</sup>John 2:16.

<sup>31</sup>Math. 9:13.

<sup>32</sup>Math. 12:7.



not come to call the righteous, but sinners to repentance. By the authority of him, who spoke as never man spake, righteousness by the sacrificial worship so blinded men, that they were beyond the hope of grace and mercy, and under their delusion, they committed the most accursed crime in the book of time.

## CHAPTER IX

### JESUS SLAIN NOT SACRIFICED

**I**F THE crucifixion of Jesus Christ was a sacrifice to satisfy divine justice, and the sacrifices by the patriarchs, and by the Aaronic priesthood typify his crucifixion as a sacrifice, then there should be in them clear parallels with the manner of his sufferings and death. The two great sacrificial celebrations by the Israelites were the passover and the day of atonement.

The passover was a yearly feast, commemorating the deliverance of their fathers out of their bondage in Egypt. The day of atonement was the great national gathering, the Sabbath of Sabbaths, when the high priest went into the holy of holies and pronounced the name of Jehovah, which was unlawful to be spoken at any other time.

The passover was eaten at midnight. Jesus ate it with his disciples the night before he suffered. The passover was an occasion of high rejoicing. A lamb was slain for the supper, and its flesh seethed in preparation for the feast. When the supper was ended the fragments were carefully gathered up, so that nothing of it remained till the morning.

The crucifixion of Jesus was the day after the pascal lamb was slain, and the supper eaten. His flesh was not seethed, nor eaten at supper. The bones of the pascal lamb were broken to prepare it for the table. Not a bone of his body was broken, as had been foretold by prophecy. There was no rejoicing by his friends on the occasion. His body was embalmed, and with sad hearts, they laid it in the tomb. The day was a time of wild rage, of anxiety, of vexation, of astonishment, of despair and of sorrow.

The day of atonement was the solemn Sabbath. It was the most sacred of all days. It was kept by fastings, and by prayers, and abstaining from all secular pursuits. The pots and the vessels to be used on the occasion were thoroughly cleansed. The animals offered in sacrifice were without blemish. The high priest, who offered the sacrifices, was chosen from among the priests, on account of his superior piety. When he put on the Urim and the Thumim, he became an oracle to the people, a revealer of divine secrets and of future things. For seven days before the great day of the atonement, the high priest separated himself from the people that he might not be interrupted in his devotions in preparation for the holy day, nor his person defiled by contamination from the people. Early in the morning of the atonement day the high priest bathed himself and put on white linen spotlessly clean, holy clothing. The high priest was the only man, who was permitted to enter the holy of holies, and that was only on this occasion.

The animals sacrificed were offered at the door, in the front of the temple. The high priest according to the laws of Moses, first made an offering for himself, and his family with animals purchased with his own money. Then he presented a ram and two goats in behalf of the people, which had been purchased with money taken out of the public treasury. Lots were cast upon the two goats. One was chosen for Jehovah, and the other called the scapegoat for Azazel, the devil.

The goat upon which the lot fell for Jehovah was slain by the high priest. He carefully preserved its blood. Taking with him some of the blood, he entered the temple, filled a censer with burning coals from off the brazen altar, took a handful of incense, and entered into the holy of holies. He

threw the incense upon the coals, which caused a cloud of smoke to envelop the mercy seat, and sprinkled the blood upon and before the mercy-seat. In the cloud of incense the presence of the Shekinah appeared above the mercy-seat.

The fat of the animals slain was burnt on the altar of the temple, by the high priest. The law of Moses forbade the drinking of the blood, and the eating of the fat of animals. <sup>1</sup>The life is in the blood. All the fat is Jehovah's. It shall be a perpetual statute for all our generations throughout all your dwellings, that ye shall eat neither fat, nor blood. The blood is the container of the life, and the fat is its immediate support. The blood of the sacrifices typified the divine life in men, in the light of its possibility of becoming holy, even as Jehovah is holy. The fat typifies our bodies, as the temple of the holy spirit, sanctified in its glorified power, life everlasting. The muscles, the bones, the skin, and the inward parts represent our natural bodies, which must die or pass away, and so were burnt without the camp.

Under the great object lessons of divine truth, with Moses teaching them, there grew up a generation in Israel, with divine life so quickened in them; when their fathers were all dead, as soon as Joshua girt his sword upon his thigh, they rose up and followed him into the land, promised to their father Abraham and his seed after him, arresting the swift running Jordan by the power of the holiness of life in them; by the same faith the walls of Jerico fell down, after they had compassed it about for seven days; the sun at Joshua's command stood still on Gibeon, and the moon in the valley of Ajalon, till they had fought their battle, and won their victory for God.

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<sup>1</sup>Lev. 3:16-17.

holy communion with Jehovah, that their life in the flesh might be slain, to make way for the sacred life of God in them. It is one thing for sacrifices to typify the holiness of God, and the quickening of divine life in us; and a very different thing to look upon them, as a price paid to purchase divine favor. It is one thing to see Jesus as perfect and complete humanity, under the light of whose life we may come into the image of the Father, and a very different thing to consider his sufferings and death as a ransom given an angry God, to let us guilty sinners go unpunished. Jesus was the great prophet, and not the great successor of bulls and goats.

The value of the animal offered in sacrifice was not considered. Animals were selected for sacrifice with a view to their cleanness. The animals presented in sacrifices, in behalf of the people on the day of atonement, were purchased with money taken out of the temple's treasury. The money which purchased Jesus into the hands of his slayers was adjudged as money not lawful to be put into the sacred treasury, because it was the price of blood; so they bought a potter's field with it to bury strangers in, the unhallowed Gentiles.

Instead of being put to death in the front of the temple, by the hands of the high priest clad in sacred garments, and set apart by solemn prayer, Jesus was nailed to the cross by the hands of pagan soldiers, dressed in the garb of Roman executioners; outside of the walls of the sacred city, on Calvary the hill where criminals were executed; and he was put between two thieves as the prince of criminals. John speaks of the place as Sodom and Egypt, with dead bodies lying in the streets. Instead of being a holy sacrifice, it was a work of cruel injustice. <sup>2</sup>He was wounded on account of the iniquities

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<sup>2</sup>Isa. 53:5-6.

of transgressing Israel, who all like sheep had gone astray.

The day of atonement was a solemn Sabbath observed in sacred quietness, with pious restraints from selfish thoughts, and with perfect freedom from all secular engagements. The day Jesus was slain was not in a hush from the hum of business that the small, sweet, still voice of the consciousness of truth might be heard in the soul, but it was under the reign of the lust of the flesh and corrupt personal life, spent with manifestations of gigantic selfishness, amidst the clamor of a mob. Mammon ruled that day of darkest carnality, save the light of the truth, which shone from the life of Jesus.

The high priest did not enter into the holy of holies, but on the other hand the veil of the temple was rent in twain, because of the injustice against the holy one of Israel. The day by the Jewish calendar was not even an ordinary Sabbath. It was the day before the Sabbath. Moreover the rulers would not permit his body to hang on the cross during the Sabbath day, lest its sacred hours should be defiled, by the presence of his dead body. Had not his heart broken and let him die, as if to stop the accursed work of the torture on the cross, they would have broken his legs and thrown him into the valley of Genenna, to eke out a slow death amid the offals of the city of Jerusalem, during the solemn stillness of the Sabbath.

The blood of the goats sacrificed was carefully preserved to be sprinkled in the holy place. Probably not over an ounce of living blood came from the body of Jesus, when he was on the cross. It was blood and water which came from his side, blood which had been coagulated by death. Neither this, nor the blood which came from his hands and his feet was preserved in sacred vessels to be sprinkled on, or before the mercy seat, but ran down the crude accursed cross upon which he hung. The priest made no attempt to burn the fat of his

body upon the altar in the temple, nor to send his flesh outside of the sacred city to be burnt by a man appointed by the priests. But his body was embalmed by kind friends, and Joseph a counsellor, a just man, who waited for the kingdom of God went to Pilate and begged the body of Jesus, wrapped it in linen and laid it in his own sepulchre, hewn out of stone, wherein never man before was laid; all with the conviction that an innocent man had been most unrighteously put to death.

The scapegoat offered in sacrifices, the bearer away of the sins of the people, was not slain, but was sent away into the wilderness, and there turned loose.

There was no parallels between the crucifixion of Jesus and the sacrifices, except that most of the sacrifices were slain animals.

If Israel ever looked forward to their promised Messiah, as the great lamb to be slain for the sins of the world, then every trace of this impression had faded from the minds of the generation living at the time Jesus was crucified. The objection, which the chief priests brought against him as he hung on the cross, was that he could not be the Son of God, because he permitted himself to be put to death. His apostles were bewildered on account of his death. His followers were disappointed and sad when he lay in the tomb, for they had hoped it was he who should redeem Israel. Even after his resurrection, few of his disciples remembered any thing written in the sacred records about the Messiah suffering, or his death and rising again from the tomb. Moreover, when these passages were called to the minds of the disciples and the rulers, none of them interpreted the prophecies concerning his sufferings and death, as pointing out the great sacrifice, the lamb to be offered for the sins of the world, to placate

the wrath of an angry God. On the contrary, they all looked upon him as being murdered, and classed him as a martyr for the truth, like the prophets before him, slain by wicked hands, by men acting in rebellion against the will of God.

At the Penecost Stephen arraigned the rulers saying, <sup>3</sup>Which of the prophets have not your fathers persecuted? and they have slain them which came before the just one, of whom ye have now been the betrayers and the murderers. A quarter of a century later, Paul wrote of the men that crucified Jesus saying, <sup>4</sup>Who killed the Lord Jesus and their own prophets, and have persecuted us, and they please not God, and are contrary to all men. In his last discourse in the temple, Jesus charged upon the men who were about to take his life, that they were the children of them who killed the prophets, and that they filled up the measure of their fathers.

Peter in his sermon at the Pentecost, quoted prophecies concerning the death of Jesus, referring to him as the Prince of life, the one anointed with the truth, saying also, <sup>5</sup>Ye men of Israel hear these words, Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as you yourselves know, by the written document of foreknowledge from God; namely, that him being delivered ye have taken by wicked hands, and have crucified and slain. <sup>6</sup>Ye denied the Holy One and the Just, and desired a murderer to be granted unto you. And killed the Prince of life, whom God hath raised from the dead.

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<sup>3</sup>Acts 7:52.

<sup>4</sup>1 Thes. 2:15.

<sup>5</sup>The Greek in Acts 2:23 translated here "written" instead of "determinate" is translated written in Math. 26:24 and Mark 14:21.

<sup>6</sup>Acts 3:14-15.



Taking it that Peter said, what our English translation makes him to say i. e., Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have slain. Now if God determined that his Son should be delivered into the hands of bloodthirsty men to be tortured and slain, by what logic could Peter call them wicked men and murderers, when they executing God's will, were offering the great sacrifice, the fulfilment of all holy sacrifices which had gone before, and in itself atoned for all the guilt of the sins of those, who accept the offered mercy? They were making Jehovah's plan for the salvation of men a reality, which without their work never could have been efficacious. They are the children of God, who do his will.

The scribes and the Pharisees were strong men. Young Saul of Tarsus was one of them, and was consonant to these things. No men ever better understood the Levitical ritual and the prophecies. If it had been God's predetermined revealed will, that they should put Jesus to death as they did for the only possible redemption of the world, they would have justified themselves before the people, as being the vicegerents of the most High, to accomplish his greatest work among men. The bad logic of Peter and Stephen would have been exposed, and their condemnations of the rulers brought into the light of an ignorant slander. But those learned masters in Israel, in the presence of the apostles, virtually confessed they were guilty of putting an innocent man to death without excuse, and in violation of their own consciousness of truth, saying to them, 'Did we not straightly command you that ye should not teach in this name? and behold ye have filled Jerusalem with your doctrine, and intend to bring this

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<sup>1</sup>Acts 5:28.

man's blood upon us.

If Jesus came to the world to give his life a sacrifice, in fulfillment of all the sacrifices which had gone before, then his treatment of Judas at the passover, pointing him out as his betrayer, was certainly out of place. Reporting the whereabouts of the pascal lamb to the high priests was doing God's service, and if the crucifixion of Jesus was his sacrifice which satisfied divine justice, then the work of Judas was accepted and so approved by the most High. Peter, in his blind affection for his Master, declared he would give his life to interrupt the "determinate counsel of God," and so said all the rest of the apostles.

The evangelists declare that Satan entered into Judas and was his impelling motive which caused him to betray Jesus. It is also said, <sup>8</sup>The Son of man goeth as it is written of him, but woe unto that man by whom the Son of man is betrayed, it had been good for that man if he had not been born. The conscience of Judas bore evidence to the same when he saw that his betrayal of Jesus was about to lead to his death <sup>9</sup>and he repented himself and brought again the thirty pieces of silver to the chief priests and elders saying, I have sinned in that I have betrayed innocent blood and he went out and hanged himself.

There is not a line in the New Testament representing Jesus Christ as choosing his death, or pointing to it as the fulfillment of God's purpose in his ministry among men. There is no record of his disciples thanking God, because he sent his Son into the world to be crucified and slain, nor that they thereby might be saved in heaven after death. It is a principle fundamental as truth itself, and unchangeable

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<sup>8</sup>Math. 26:24.

<sup>9</sup>Math. 27:3, 4, 5.

as God, that no class of men have a right to gain, which is purchased at the expense of wrongs committed against an innocent fellow-man.

Seven hundred years before Christ, Isaiah warned Israel that their backslidings would bring them into a condition, that the power of Jehovah would not be revealed in them, and the Messiah would grow up in their midst as a tender plant, as a root out of dry ground, despised and rejected by men, taken away by distress and by judgment, brought as a lamb to the slaughter, cut off from the land of the living, by reason of the transgressions of his people. Did the vision of the effects of our Atonement Theory rise before the prophet's mind, as he viewed the sorrows which were yet to come upon men, because of their estrangement from Jehovah, that he who had removed diseases and taken away sickness would be looked upon as stricken, smitten and afflicted by the will of God?

In refutation of such a presumption, Isaiah speaking as if it had already taken place, wrote to his people, <sup>10</sup>But he was wounded on account of our transgressions, and bruised by reason of our iniquities, for all we like sheep had gone astray, we had turned every one to his own way, and the life of Jehovah in men, made the iniquities of Israel to meet on him.

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<sup>10</sup>Isa. 53d Chap.

## CHAPTER X

### THE EFFECTS OF THE CRUCIFIXION

**T**HE evil conduct of men is the manifestation of the selfishness of sin within; either from the divine life overpowered by the animal nature, or from the depravity of the divine life itself. The lives of brutes have no influence in shaping the moral character of the world. Some men are little more than animals. It is men with strong powers of human life, which mark the course of events reaching into centuries before. Men, strong in divine life, command the creature by the influence of their lives, either for weal or for woe; as the Scriptures put in evidence by the life of faithful Abraham blessing Canaan, and by the destruction of Sodom and Gomorrah, of Chora-zin, Bethsaida and Capernaum. The strength of human life was mighty, when Jesus came, and a leader, with such purity of life as he, would have led his generation into the kingdom of heaven on earth, could the dominion of righteousness before the law have been overcome. But on the other hand, if it were not, then the floodgates against sin would be lifted, and injustice and crime and sorrow flow out upon men, by the inevitable ordination of human life.

The scribes and the Pharisees were strong men. None can claim higher righteousness before the law. They were the interpreters of Moses and the prophets. Their sermons were such, that Jesus told his disciples to do as they taught; but not to do as they did, for they said and did not. Instead of imitating the meekness of Moses and the prophets, they made broad their phylacteries, they loved the uppermost

rooms at feasts, the chief seats in the synagogues the greetings in the markets, and to be called of men, Rabbi, Rabbi. All they did was to be seen of men.

They were righteous, judged by the popular opinion, beautiful indeed as white sepulchres; but their prompting motives were pride, policy, worldly prudence, selfishness, corrupt at heart as dead men's bones and all uncleanness. They paid tithes of mint, anise and cummin, faithful in church work as men ought to be; but they neglected mercy, judgment and faith. They built the tombs of the prophets, and garnished the sepulchres of the righteous, declaring if they had lived in the days of their fathers, they would not have been partakers, with them in the blood of the prophets; but the fact was, as Jesus told them, being the children of them which killed the prophets, they filled up the measure of their fathers. Their religious efforts were in compelling others to righteousness before the standard of their notions;—practically it was a picking motes out of the eyes of others, while beams were in their own eyes. They compassed sea and land to make converts, and as it is with new converts to isms, when made they became twofold worse than their teachers.

They were hypocrites, not because they were insincere in their professions of righteousness before the law, but being in Moses' seat, expounding the oracles of inspiration, they were hypocrites because their religion was before the law, and not by faith. Their righteous conduct covered selfish hearts. As Satan in the garden of Eden was in the body of the beautiful serpent, so deadly evil was in these righteous men; they were a generation of serpents, vipers, who could not escape the damnation of hell. Jesus looked not on the outward appearance, but he looked on the heart.

Similar conditions attain among the civilized nations of

the earth. Historians note that soon after this time, there were symptoms of the decline of the Roman empire, in the licentious greed with which the guards accepted bribes, so that crime went unpunished, justice was denied, and politicians bought their way into office. The people becoming restless under the grievous injustice, unseated their judges, dismissed their guards because of unfaithfulness, recalled their pretors, and dethroned their emperors, in the struggle to correct wrong doings. Notwithstanding all, the decline of the empire went on, because the conscience of men was smothered by the abundance of the flesh.

The curse which followed the crucifixion of Jesus was not the vengeance of an offended God, because of a personal offence committed against his well beloved Son ; but as Jehovah said to Eli the prophet, when Israel demanded a king instead of the counsel by the prophets, They have not rejected thee, but they have rejected me, that I should not reign over them. They chose the service under the law, rather than the life of faith ; selfishness instead of holiness of spirit ; the pride of life, instead of the humility of grace.

Prophesy is not daydreams, fanciful imaginations, nor declarations in the form of words, handed down from God to men ; but the clear voice of intuitions in the souls of holy men. By the power of his true, wonderful life, Jesus knew the consequences of the then present conditions must bring upon that generation, all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias son of Barachias, whom they slew between the temple and the altar. Hear him saying, Daughters of Jerusalem weep not for me, but weep for yourselves, and for your children. For behold the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and

the paps which never give suck. Then shall they say unto the mountains, Fall on us, and to the hills, Cover us. For if they do these things in a green tree, what shall be done in a dry? If men would do such things to a man in the express image of the Father on high, what will they do to men whose humanity is of a lower order? Behold your house is left unto you desolate. The siege of Jerusalem with all its sorrows, the dark ages with their long, unmeasured sufferings, Jesus knew were the consequences of the rejection of the truth, supremely manifested in his holy ministry.

There is the widest difference between ranting and scolding about matters of the law, and the pure love for humanity warning men of rocks ahead. The vigorous expressions in the Twenty-third Chapter of Matthew are the words of the faithful watchman on the walls of Zion, blowing the trumpet with no uncertain sound, to avert if possible, the greatest calamity, that ever befell the human race, since the loss of Eden.

The crucifixion of Jesus was the condemnation of a holy life, by the righteousness before the law. Consequent upon his rejection and death there were days of affliction, such as had not been from the beginning of creation, neither shall there be. It was only a few years after the crucifixion of Jesus, that Jerusalem was overthrown by a siege of the Roman army, and attended with unparalleled cruelty. Palestine soon lost the fertility given to ancient Canaan by the life of faith in Abraham, and ceased to feed the millions of his children. The voice of the turtle, the beautiful, wise, silver tongued serpent was no longer heard in the land, announcing on its return from the south, that the winter was gone, and the spring had come.

In a few years the world became covered with violent im-

morality, and rank injustice. In the unholy scramble, by the leaders of the church, for authority and money, they, in the livery of the servants of the most High God, dealt in the shame of our Lord Jesus Christ, as if his sufferings and death were commercial products to be handled for selfish gain. The churchmen announced and taught that by the forms of their tenets, administered by their authority, the character of men in this life was measured, and their salvation secured in the world to come. Professing themselves to be the servants of the God of all love, and the followers of the lowly Jesus, they were ministering to their own lusts, for power over the people, and for money. They changed the revelations of the glory of the incorruptible God, into the image of corrupt men. They represented the omnipresent Father, in whom we live, move and have our being, as an individual ruler, angry with his children, bent upon wreaking vengeance to the last degree of punishment, that a law of equal justice would permit. They changed the truth of God into a lie, worship and served the creature more than the Creator, who is blessed forever. In fine, they made the Jehovah of the Scriptures to appear more savage, more unrelenting than the deities of pagan Greece and the Roman furies.

They clouded Paul's declarations of the living faith with interpretations, which made them seem like Roman iron law, or dry theological dogmas. Taking the story of the prince of glory manifesting the life of Jehovah in human flesh, for the purpose of quickening men into the power of everlasting life, they degraded it to make it appear as a history of the great successor of all sacrificial offerings and their fulfillment, who by the infinite merit in his sufferings and death could satiate the wrath of an angry God and so atone for the sins of the world. Declaring themselves to be the followers



of Jesus and of faithful Abraham and of inspired Moses, with the mighty force the Christian movement had gained, they throttled Greek philosophy, captured the Roman government, crushed the civilized world into deep ignorance, vile injustice, and made the world redder with human blood than it had ever been in darkest paganism.

The schoolmen framed a system of commandments of men taught for doctrine, claiming to be an exposition of divinely revealed truth, by which the clergy gained dominion over the people, body and spirit, that regarded neither the boundary lines of nations, nor broad seas, and which stood with unchallenged authority for over a thousand years. The power of God for salvation through faith, as in his dear Son, was so beclouded with their subtle play upon the selfishness of men, that many even of the most intelligent, still fear to weigh the great facts in the sincere consciousness of truth, lest they be led to doubt the faith of their fathers, perhaps be excommunicated from the church, but most of all, that they may thereby reject the dying love of him, who gave himself for men.

The heathen world has been darker since the crucifixion than pagan nations were before. No heathen nation since has given to the world a Cicero, nor a Demosthenes, nor a Homer, nor a Virgil. In the days of the Roman pretors there were strivings for righteousness and justice through the operations of the law, perhaps with greater sincerity than is in our courts today. <sup>1</sup>These, not having the inspired law of Moses, did by nature the things contained in the law, not having the law, were a law unto themselves; showing that the teachings of the law and the prophets were written in their hearts, their consciences bearing witness therewith, and

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<sup>1</sup>Rom. 2:14-15.

their reasonings one with another accusing, or else excusing them.

The great nations today, are by the people whose ancestors at the time of Christ, were among the ignorant hordes of Europe. The children of Israel, are exiled from the land promised to their father Abraham, and his seed after him forever. Though no longer a body politic, though they have had no resting place for their feet, though they have been oppressed beyond measure, yet Judah as one great family, apart from all other kins, like a mighty gulf stream has come down through the nations, still wearing their great ancestor's name; and all the way refusing to accept the theory of the atonement by the schoolmen, and so seal upon them the curse of their fathers who said, His blood be on us and on our children. God has not cast away his people. The fullness of Judah shall yet be great.

With Bibles in every household, the revelations of God's truth do not have the influence they did in the days of the patriarchs and the prophets, when the fathers told the story of Jehovah's dealings with men of old to their children. We have had no man of faith, who could be added to the list of those ancient worthies, whose deeds are recorded in the eleventh chapter of Hebrews, nor who has had faith as a grain of mustard seed, as Jesus defined it, who could pick up mountains at will, and cast them into the sea. In fact, we have lost the knowledge of what faith is, and of course we know not its power. There has not been a man among the Gentile followers of Jesus Christ, so quickened with the holiness of life, that he as Enoch and Elijah could escape death by translation, and whose flesh when put to death has not seen corruption. There has not been a man, who could command the sun and the moon to stand still as Joshua did.

No man has been in Berlin, nor in London, nor in Washington, who lived in such purity of soul, so far above the corrupting influences of the court, that if their enemies had thrown them into a den of hungry lions, the beasts would not have touched them, nor if they had been cast into a fiery furnace, the flames would not have consumed them. Though the race has grown by creative development, yet with all our free institutions and public schools, our common people are not equal to what those seemed to be who followed Jesus, nor those who lived at the time of David, nor even the slaves who came out of their house of bondage in the land of Egypt. We have no women, eloquent as the carpenter's wife Mary and the country priest's wife Elisabeth, nor who have given birth to such sons as Jesus and John the Baptist.

Isaiah's poem reached its climax of warning and description of the deep degeneracy of the race, when he wrote of the suffering Messiah, and the people viewing God as taking pleasure in it. After this the darkness seems to pass away, and the light of God's sunshine breaks upon the world. May it be, that the dark ages, from which we are emerging, shall be the last great blight of the race, and the awakening of life, which we are experiencing, shall lead to the perfect light and power of God's almighty love in men?

We lost much by reason of the rejection of the light of love in Jesus, and in putting to death the prince of life. The race sank back into greater violence and evil imaginations, than it had suffered since the days of the flood. But our loss was greater in failing to become with him, that which men have never reached, than in the distance we fell below what the patriarchs, Moses and the prophets were. Moreover, there was no need in Jesus, nor in the Father's plan for the salvation of men, that his own dear Son should have been slain. It

was all loss. Before his crucifixion Jesus had power to glorify his body, for he did it when transfigured on the mount. Instead of rejecting him, if they had believed with him, he would have breathed the holiness of his spirit into them, glorifying them like his own risen body into everlasting life. Palestine was still a land flowing with milk and honey, from the influence of the life of faithful Abraham. With the patriarch's greatest Son in his glorified body, the second Adam, a quickening spirit bringing his generation into glory with him, Palestine would have become Eden restored, and the covenant by Jehovah with Abraham to the land of Canaan and his seed after him, would have been confirmed in the power of everlasting life. The center of the civilized world was Jerusalem. Palestine redeemed from the corruption of sin and death, would have been a city set upon a hill whose light could not have been hid. The commerce of the nations on all sides passed through it. The holiness of Jehovah in the land of the living possessing such vantage ground, the kingdom of heaven set up, all the nations of the earth would soon have bowed down and worshiped God as their Lord.

Moses and Elijah would have returned to the earth, for their everlasting habitation. Moreover, the dead both small and great would have come forth, and lived and reigned on earth by the power of the Christ life forever and ever. There are natural bodies, and their shall be spiritual bodies. These are of the earth earthy, but the spiritual shall be by the power of the life in heaven. There will yet be a generation, who will not sleep, but shall be changed in a moment, in the twinkling of an eye, and the dead shall rise in glorified bodies, over which death shall have no power. Had the ministry of Jesus been accepted, that which is sublime prophecy by Paul, re-

corded in the Fifteenth Chapter of I Corinthians, would be history.

<sup>2</sup>The souls slain for the word of God and the testimony which they held, whose spirits John saw under the altar, crying with a loud voice saying, How long O Lord holy and true, doest thou not judge and avenge our blood on them that dwell on the earth? would not have received the answer that they must rest a little season, until their fellow servants also, and their brethren should be killed, as they had been.

The cruel record of martyrs, in the last eighteen hundred years, would not stain history's pages. The bloody battles, since the time of Christ, never would have been fought. No broken hearts would have gone mourning, nor oppressed groaning under their burdens, for he would have accomplished the healing of the broken hearted, and he would have set the captives free. The long line of deathbed partings since then would not have been. No sheeted graveyards would now dot our land, for life and immortality which he brought to light in his glorified body over which death had no power, would have been realized in the persons of all men. The law has reigned unto death, for lo these eighteen hundred years, over the knowledge of God's own dear Son, in the power of everlasting life.

Shall our bondage in servitude under the law, in sin and death, continue? Shall this mighty civilization repeat the folly of those who have gone before, and fall into ruin? Or shall we awake to righteousness and sin not, and go into the kingdom of heaven?

We have made more laws and published more judicial decisions as precedents, in the last fifty years, than were in the

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<sup>1</sup>Rev. 6:10.

world before. Instead of establishing righteousness, politics is a struggle between parties for the spoils of office. If half the politicians say about each other is true; if one half the newspapers say about our men in public trust is true, then from every county seat, all the way up to Washington, our public men are like those whom John saw in his vision of Babylon, A habitation of devils, a cage of unclean birds.

We have a civilization with opportunities of the greatest magnitude. We are moving at Titanic speed, and luxury, and pride, with confidence in our strength to ride the ocean of life, and stem its strongest perils. There is nothing that we should give such heed as the woes pronounced by Jesus, especially those recorded in the Twenty-third Chapter of Matthew. We may strike a berg at any hour, that will turn our banqueting into sorrow, and our pride and strength will be in the cold waters of adversity.

## CHAPTER XI

### THE ATONEMENT THEORY

**T**HERE are two conceptions of the sacrifice by Jesus Christ. The atonement theory, by the schoolmen, and still held by the evangelical church, is that Jesus at his crucifixion was offered a sacrifice in fulfillment of all the sacrifices by the patriarchs and the Aaronic priesthood, a lamb most precious, slain to satisfy divine justice, placating the wrath of an angry God. The necessity of the death of our Saviour, was in the character of God, if mercy was shown to men. By reason of God's holiness, he cannot look upon sin with the least degree allowance, and by the perfect law of righteousness, he is compelled to inflict punishment on the spirits of men after death, equal to their transgressions while in the flesh. Also, since his majesty is infinite and his holiness absolute, and every sin being an offense against his nature, renders them infinitely heinous in his sight, and deserves his wrath and curse in this life, and the pains of hell in the life to come forever.

Since all men have sinned and come short of the glory of God, there was no possible way for any to escape everlasting punishment in hell; till the plan of redemption set forth in the atonement theory, for Jesus to suffer in their room and stead was contrived between God the Father and Jesus Christ his only begotten Son, that had dwelt in his bosom from all eternity. Its logic is that Jesus the Christ is equal with God the Father in every respect. The agreement was, that the Son should descend to the earth, enter human flesh,

and in the likeness of sinful men, live a perfectly holy life. In the perfect holiness of his life, there was no condemnation for punishment due him; and whatever punishment he might receive, would be merit that could be transferred to others. Being equal with God, the merits of his sufferings are infinite in value, especially considering his cruel scourgings and the painful death on the cross which he endured, were equal in God's judgment, for the satisfaction of his offended wrath, to the sufferings of the entire human race in the pains of hell forever. This furnished ample immunity from God's punishment, for every one who will accept the overtures for mercy, and pardon from righteous judgment resting against them.

Under this view justification is a legal act, acquitting men righteously condemned, and releasing them from punishment justly due them, and admitting their spirits at death into heaven to associate with holy angels, enjoying the pleasures at God's right hand forevermore. Salvation is escaping the wrath of an angry God, and the righteous judgment of his holy law, not from any holiness in the believer, but entirely on account of the merits in the sufferings and in the death of Jesus Christ on the cross. In other words, salvation is, the not having to go to a deserved hell, and the sinner being admitted into heaven, not from any righteousness in him, but as an arbitrary, free gift. As defined by one of the highest church standards; <sup>1</sup>"Justification is an act of God's free grace, wherein he pardons all our sins, and accepts us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone."

The prayers and the hymns of the church voice the same sentiment.

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<sup>1</sup>Westminster Short. Cat. Q. 33.



"Nothing either great, or small remains for me to do.

"Jesus died and paid it all, yes all the debt I owe."

The entire matter is a legal transaction, and the character of the believer, has nothing to do with his salvation. It is true that the awakening consciousness of truth in men has compelled the church to recognize the regenerating influence from the inspired word, and if men call themselves religious they must have some standard of high morality; but this depends on circumstances. Yet it is not in the theory, in fact it is logically against it and contrary to it; for if it be of works, then it is not of grace, otherwise works are not works.

The theory has its strength in an appeal to the selfish nature in men. It is reasonable that men should fear an eternal hell of woe, and he who believes that compliance with church forms will save him from it, giving him an endless heaven of bliss in its stead, is a fool if he does not observe all the commandments of men taught for doctrine most faithfully. Hell has been painted with all the horrors that poetic genius and eloquent lips can describe. The abodes of the blessed have been garnished by gifted, sincere pens and by earnest tongues, which would seem enough to make death desirable to the believer.

In this age when men boast that they are trying all things, to hold fast that which is good, they without thought of injustice sing fervently;

"Rejoice and be glad, for the blood has been shed;

"Redemption is furnished, the price has been paid.

"Rejoice and be glad, now pardon is free;

"The just for the unjust has died on the tree."

The complaint of the old prophet of Israel is certainly ap-

plicable here, <sup>2</sup>If one man sin against another, the judges will judge him; but if a man sin against the Lord, who shall intreat for him? Never was selfishness so sublime, so clothed in pious garments, disregarding judgment as in the sight of God, touching wrongs committed against their dearest friend,—because their selfish interests were at stake.

Imagine a guilty wretch, doomed by a righteous judgment to be put to death, but in a court that will accept substitutions for punishment. The outlaw has a sister of tender years, a sweet innocent girl, whom the court in its thirst for vengeance is willing to accept for punishment in his place. The girl is sent, by the authority of the court, among a band of ruffians, whom it is certain will take her innocent life. The girl is tortured, stripped and slain in the most cruel manner; so that the court declares it is so well satisfied, and its wrath placated, with such innocent suffering, that her brother, if he accepts their method of procuring his pardon, and all the criminals also in their prisons who will believe on her shall be set free.

The criminals promised pardon, displaying pictures of the naked girl hanging on a tree dying in agony, with the mob laughing at her and mocking her dying groans, go forth eloquently portraying her sorrows and sufferings; assuring all criminals that it was for them she died, and by her loss they find favor and will not only be granted pardon but will be admitted into the highest circles of society, if they will only believe what is preached. Then they sing and bid the people to sing with them;

“Rejoice and be glad, sister’s blood has been shed;

“Redemption is furnished, the price has been paid.

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<sup>2</sup>1 Sam. 2:25.

“Rejoice and be glad, now pardon is free;  
“The just for the unjust has died on the tree.”

Neither the slums of New York, nor Chicago, nor London would suffer such a song to be sung on their streets; and the press all over the world would rise in indignation and demand that it be hushed.

The value of the animal offered in sacrifice, in the sight of God, was not considered. The Aaronic priesthood selected them with a view to cleanliness. The Aaronic sacrifices never were supposed to purchase absolution from penal condemnations. Criminals, who had offended against the government, or the rights of their fellows, were punished the same as if there had been no sacrifices; which leaves the atonement theory without any foundation in the Old Testament sacrifices.

The atonement theory was not made, because men were persuaded they found it in the revealed word. It did not rise out of the intuitions of truth in men. It was not the expression of the quickened consciousness of truth at a great outpouring of the holy spirit from heaven. It grew up in the Christian church, as the influence of the Pentecost died away. There is no trace of the theory among the writings of the early Christian fathers. They spoke of the sufferings and death of Jesus Christ, in the language of the apostles and the evangelists. The doctrine was developed gradually by the schoolmen, and it was not till 1109 A. D. that Anslem gave the theory a definite form, and that it was made the central idea of the Christian faith.

The officers of the church, by the theory, are made the dispensers of awards and punishments, as in no other system of government. They covered time and eternity. Punishments

were executed with the severest tortures, and threatened to continue against unbelievers eternally. No other form of government ever possessed such power to subdue men through fear, and none so effective in engaging the affections of sincere men; though in the final resolution the force of its influence is an appeal to self-interest.

In order to establish Christian theology, it was necessary to hide the inspired word from the laity, till all knowledge of the revealed divine character of men was unknown. But the Jewish fathers in each generation, told their children the stories of God's mighty works through the holy men of old, and so while they held to the inspiration of the patriarchs and the prophets, they rejected the light of the greatest son of Abraham, probably because they saw Christianity as a religion by laws, and by deep intuition knew it could not be from Jehovah. The Gentiles were in the darkness of nature. The dogma of the Holy Ghost made it an unpardonable sin, for men to accept the testimony by their intuitions of truth. With the conscience of the Gentiles so stultified by their religious teachings for five hundred years, they were in condition to accept the doctrine, that God was bound by a law so righteous that it would admit of no bending in mercy toward men, and God, in violation of all fatherly love toward his only perfect child on earth, contrived a way to save sinful men.

Tenets holding doctrines so vital to the salvation of men, and appearing to so honor divinity, have been held too sacred to be called in question, and he who did, offended God and jeopardized the eternal interests of his never dying spirit. But the awakening intelligence and higher civilization has blazed its way by a throwing off of service to forms of the law, that every man may worship God according to the dictates of his own conscience,—which is heaven's highway that

leads to where men will serve their fellows in righteousness and in love without the compulsions of the law. Yet religion is still fettered by forms of the law; as thinking orthodoxly to evangelical belief, or according to some revamped interpretation of the inspired word, or ism or notion about righteousness instead of the quickening of the divine life in men, leaving the conclusions concerning religious things to each man's own judgment. By all God is viewed as a legal ruler with arbitrary laws, instead of our great Father, who begat the divine life in us, and is nurturing the race to bring men into perfect humanity. When men have found forms of dogmatic belief untenable they have modified them or deserted them, but it was merely to take shelter in some later invented ism, perhaps weaker when fully tried, instead of coming out into the liberty wherewith Jesus Christ makes men free indeed. <sup>3</sup>Except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God, instead of the salvation, through the sanctification of the spirit and belief of the truth, the great and notable day of the Lord shall not come.

The dogmatic theory of the atonement did not rise on the face of the New Testament, as a systematic statement of the ministry of Jesus Christ. The theory was framed and passages of the inspired word marshaled for its support. The schoolmen took advantage of the fact that Jesus spoke in the Aramaic tongue, a language with probably a limited vocabulary, which made it difficult to express the sublime truths which he taught. Further, the Greek language into which

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<sup>3</sup>2 Thes. 2:3, 4, 13.

the evangelists translated his teachings, in order to write the Gospels, and which the apostolic letters were written in, was the product of an intellectual civilization, whose religion was paganism, so the language did not have words with spiritual significance. Consequently the Christ life in Jesus and of men had to be expressed in figures of speech, or by words used in the Old Testament designating symbols of the living truth, or by Hebrew idioms, and at times adding words, or phrases to carry the meaning out of the carnal into the spiritual truth. Moreover the inspired writers were obliged to speak of physical things to illustrate spiritual truths. When they say, The sword of the spirit is sharper than any two-edged sword, it is evident they did not refer to a steel instrument, but declaring that there was nothing with such keen discernment in judging between right and wrong, as the quickened conscience of men. Also when they spoke of the washing of regeneration by baptism, it was not a cleansing by water but the purifying of men by the holiness of spirit.

Speaking of his natural powers Jesus said; <sup>4</sup>I can of mine own self do nothing. His flesh and blood was kindred with other men. There is no account taken of the blood that came from his body on the cross. It was not even preserved from corruption as were his flesh and bones, which were laid in the tomb.

Blood is the Hebrew symbol for the divine life in men. <sup>5</sup>The blood is the life. John says, <sup>6</sup>The blood of Jesus Christ, God's Son cleanseth from all sin. The sanctifying power by Jesus Christ was not in his natural life. It was the blood of Jesus the Christ, the Christ life that cleanses

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<sup>4</sup>John 5:30.

<sup>5</sup>Deut. 12:3.

<sup>6</sup>1 John 1:7.

from all sin. It is not by the blood of the son of Mary, but the blood of the Son of God that we are brought out of nature's darkness into the marvelous light and liberty of sons of God. Peter declares; <sup>7</sup>It is impossible that the blood of bulls and goats should take away sins, for we are not redeemed by such corruptible things as silver and gold, but by the precious blood of Christ. Blood goes readily to corruption. Silver and gold are insoluble, save in strongest acids. No other matter resists corruption as they do. However they wear away, so they are destructible. But the sacrificial blood of Christ, that perfect life of holiness in him, which is able to cleanse every man from all sin, was in the beginning with God and everlasting as God himself.

Jesus was the Lamb of God. The lamb was the truth or faith offering, and the Greek word for lamb was probably derived from a Hebrew word meaning truth. When Jesus an unknown man walked along the banks of the Jordan, and John the Baptist called attention to him saying; <sup>8</sup>Behold the Lamb of God which taketh away the sins of the world, the people understood it was the living truth in the person of the Messiah, and the introduction of Jesus fell upon the ears of the people with added emphasis, by reason of the symbolic language.

<sup>9</sup>The Lamb of God was slain from the foundation of the world. It has been six thousand years since Adam and Eve were created, and it has been millions since the foundations of the world were laid; but Jesus was slain less than two thousand years ago, at Calvary on the criminal's hill. The living truth, the holiness of personal life by which the sins

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<sup>7</sup>1 Pet. 1:18-19.

<sup>8</sup>John 1:29.

<sup>9</sup>Rev. 8:1.

of the world shall be taken away, and as it was offered in the presence of men by Jesus, was in the person of the Father, before the foundations of the world were laid.

If it was right for God to placate his wrath and gratify his vengeance against sinning men, by taking satisfaction in the sufferings of his only well beloved Son, then it is right for parents to punish their children to gratify their own angry passions. If it was necessary to maintain heaven's righteous law that God should so afflict his own Son, or eternally punish men, then the church fathers as the vicegerents of God, were righteous in putting to the rack or burning stake all those who endeavored to live by faith, instead of in obedience to their dogmas. If righteousness compelled God to do, as the atonement theory represents him, then the persecutors of the martyrs, for disobeying the religious laws were the most Godlike men the world knows; and it is safe to say that this principle held as divine righteousness prompted the cruel persecutions, which put to death almost as many people as are in our nation.

A man may be justified before the law who in fact is a criminal, but one justified before God is pure at heart. <sup>10</sup>By the deeds of the law shall no flesh be justified in his sight, for the righteousness of God is manifested without the law. The just shall live by faith, and not by the deeds of the law; it is by grace and not by works that we are saved. It is not by the operations of the natural man, either by Jesus or by ourselves, but by holiness of the divine life that we see God.

The ministry of Jesus was to bear witness to the truth, that men might have life, and that they might have it more abundantly. There is a wide difference between a martyr,

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<sup>10</sup>Rom. 3:20-21.



giving his life in testimony for the truth, and a bullock slain on the altar, to appease the wrath of a heathen deity. There is a wide difference between a good man who prefers to die, rather than to be untrue to a sacred trust, as a good shepherd who would give his life for the sheep; and the practice in the benighted parts of darkest Africa, in annually slaying one of the most beautiful maidens, as a sacrifice to placate the god of harvest. There is a wide difference between a kind missionary going to the heathen to tell the good news of God manifested in the flesh of our elder brother, as our hope; and in going there to be slain as a substitute for wicked out-laws, justly condemned to die. There is a wide difference between the church sending missionaries into fields where they have been slain by cannibals, and sending them there as food for those human demons, and the church's wrath against cannibalism being expiated thereby. There is a wider difference between Jesus coming among men, to show them the powers of divine life in humanity, to show them the possibility of their salvation through their spirits quickened by the truth, and not drawing back though the cross and the tomb came in his pathway; and dying to appease the wrath of a monster, who had determined to wreak out his anger on the spirits of men throughout an awful eternity.

## CHAPTER XII

### DOGMA OF THE HOLY GHOST

**T**HE theological and commonly accepted definition of the holy spirit or holy ghost is an individual deity, having a mysterious sameness with God the Father, spoken of at times as the Comforter sent by Jesus Christ, an agent with wonderful regenerating power; but if offended relentless as a demon, and leaves the offender in hopeless despair, to spend an eternity in woe.

It is described as the third person in the trinity of the Godhead, consisting of the Father the Son and the Holy Ghost. The dogma of the trinity is authoritatively stated in the Athenasian Creed, written in the fifth century and adopted as the orthodox belief of the evangelical Christian church and so remains till this day. The following are extracts from it. "The person of the Father is one, the Son is another and the Holy Ghost is another. Thus the Father is God, the Son is God and the Holy Ghost is God. Yet there are not three Gods, but one. He who wishes to be saved must **THINK** thus concerning the trinity. This is the catholic faith which unless a man fully and firmly believes, he cannot be saved."

The word ghost is an old English word, which at the time our Bible was translated meant spirit, but since has acquired the meaning of apparition, the manifestations of departed spirits, phantoms. For this reason the translators of the Revised Version of the New Testament used the word spirit instead.

The words holy ghost and holy spirit are given capital

initials in our English New Testament. All the pronouns referring to the holy spirit are put in the masculine gender. But in the Greek text there are no capital initials, the words from which holy spirit are translated are in the neuter gender, and all the pronouns referring to them are in the neuter gender also. Both the capital initials and the masculine gender have no higher authority than the Athenasian Creed and are the work of the translators. Yet we would not charge them with intentionally doing violence to the inspired word. It is hard to rise above religious tenets of faith. At the time the Bible was translated into English, religious thought was in the grip of theology, revered as the oracle of Jehovah, with the prestige of a thousand years. They probably tried to make the English translation express what they thought the inspired writers must have meant. <sup>1</sup>“Moreover, King James was very careful to provide that neither church nor state should suffer from the enterprise, for he issued instructions to the translators to depart as little as possible from the other received translations, especially the Bishop’s Bible; and above all to sanction no innovation that would disturb the orthodoxy and peace of the church.”

It is not claimed by the friends of the tenet that the doctrine of the personality of the Holy Ghost is clearly taught in the Old Testament. Moreover, there is only one passage in the New Testament, where the doctrine of the trinity of the Godhead, and the personality of the Holy Ghost is set forth. This passage is in 1 John 5:7 and reads, For there are three that bear witness in heaven the Father, the Son and the Holy Ghost, these three are one. All Biblical exegetes agree that the passage is spurious, and consequently the translators of the Revised Version left it out. The manuscripts

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<sup>1</sup>See Bagester’s Com. Teach. B. Can. p. 10.

of the Scriptures, at the time the dogma was framed, were in the hands of the schoolmen, and seeing there was no revealed passage to establish their dogma, probably undertook to pollute the inspired word, that it might appear to rest on divine authority.

The authentic passages used to prove the doctrine would not suggest the idea to one, who had not been taught to believe the dogma, and these cited in its support. One of the favorite passages is <sup>2</sup>The grace of our Lord Jesus Christ, the love of God, and the communion of the holy spirit, be with you all. Amen. If when Paul wrote this he had in mind the doctrine of the trinity then he was not instant in the application of it, for this is the only place in all his letters, where he uses the triple form. But if the idea, he wished to convey, was that the love in God, the love which had been in Jesus Christ, might make their communion to be in the holiness of the spirit, then he expressed the same thought when he wrote, The grace of our Lord Jesus Christ, be with you all, or Grace be with all them that love our Lord Jesus Christ, or The grace of our Lord Jesus Christ be with you in spirit, or Grace be with you all.

Another passage, used in support of the doctrine of the trinity, is the farewell words of our Lord to his disciples, saying, <sup>3</sup>Go into all the world and teach the gospel to all nations, having baptized them in the name of the Father the Son and the holy spirit. The disciples went with honest purpose to do as their Master commanded them, but there is no record of them ever using the triple form, they baptized in the name of Jesus, which is evidence they did not regard the triple form as important.

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<sup>2</sup>2 Cor. 13:14.

<sup>3</sup>Math. 28:19.

The triple form had been used before the time of Christ, to designate the holiness of life. In the time of Isaac they distinguished the living and true God from all the gods of the heathen, saying, The God of Abraham, the God of Nahor, the God of their fathers. After the time of the three great patriarchs it was 'The God of Abraham, the God of Isaac and the God of Jacob. When the Israelites were framing their commandments of men to be taught for doctrine, they had equal grounds for a dogma of the trinity of the Godhead with the three persons, Abraham, Nahor and their fathers, or Abraham, Isaac and Jacob that we have for our doctrine of the trinity.

The dogma declares that the person of the Father is one, the person of the Son is another, and the person of the Holy Ghost is another; in other words that there are three individuals, which are not three but are one, and any man who does not believe that these three are one, and that one is three, shall be damned forever, because he does not so *think* in obedience to the catholic church. It demands a man to think, that which no man can think, and he who says he does stultifies his consciousness of truth. The evident design of the dogma was to hush the voice of truth in the human soul, and subject men to the dominion of the church. It was law against Jehovah in the land of the living; and its work was mightily effective as it gained authority. The Athenasian Creed was written in the fifth century by Vergilius Tapsensus, a bishop of the persecuting church, and adopted as evangelical doctrine at the time of the Valdaic persecutions, when every stream appeared red with the blood of Christian martyrs, and every hillside echoed their dying groans.

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<sup>1</sup>Gen. 31:53; Ex. 3:6, 15.

As Satan entered the beautiful and wise serpent, when he tempted our mother Eve, so the schoolmen engaged the Roman law, the philosophy of Greece, and in the name of Christianity declaring themselves the vicegerents of God, they put to the rack, burnt at the stake, and invented tortures more cruel than heathen nation ever thought of, to establish the dogma and crush the divine life in men. For centuries the despotism of orthodoxy strove to crush the consciousness of truth in men; the spirit struggled against the powers of the law, till its voice was hushed, save in the few hiding in dens and in caves, until the religious sentiment prevailed that the souls of men were a part of themselves, to be got into heaven at death by thinking with the church. They lost the idea of the divinity of humanity, and looked upon Jesus Christ in his natural and divine nature as an inconceivable character sent down from heaven, radically different from men and above all their possibilities. Assuming to honor Jesus by declaring his equality with the Father, they shut out the light of his life from the world, and left men in darkness as to the way of salvation. Men became low-lived, vice abounded, and especially stalked unchecked in high places. The people believed all manner of superstitions, they tormented their flesh as a religious service, they denied themselves reasonable enjoyment till living was gloom. The holy spirit was never so sinned against before, and God grant that it may never be so again!

The seven Christian churches in Asia, in less than half a century as described by John in the Apocalypse, had lapsed back into carnality, and were becoming estranged from their first love. The great apostasy of the organized Christian church had already begun, which John saw in his vision, when on the isle, of things which must shortly come to pass.

<sup>5</sup>And I looked and beheld a pale horse, and the name that sat on him was death, and hell followed with him. <sup>6</sup>And power was given to them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth.

Despite political rulers, and with stronger grip than monarchs, or potentates ever exercised, they ruled over one fourth part of the inhabited world. Civil rulers require corporal obedience, but the schoolmen demanded the submission of the conscience. The civil law provides for corporal punishment; but while the church fathers put their offenders to death by extreme torture, they held the cross before their dying eyes and read them the *damata sit* condemning their souls to a burning hell forever.

Men never were in such sorrow, as when Christian theology held undisputed sway. The spirits of those who had been slain for the word of God, and the testimony which they held, were crying in their invisible abodes, saying; How long O Lord holy and true, doest thou not judge and avenge our blood on them that dwell on the earth? They had white robes given to every one of them, still the answer came back to them that they must rest a little season, until their fellow servants also, and their brethren should be killed, as they had been. The petrification of heart by the indurate moral sense which prevailed, was so great that neither pity for the innocent dying martyrs, nor the intercessions of heaven's white robed throng could influence men to cease their torture; for the world was drunk with the blood of the saints. All the blood of martyrs shed upon the earth before

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<sup>5</sup>Rev. 6:8-11.

<sup>6</sup>Rev. 17:6.

by heathen nations, and by Israel in her rebellion against Jehovah, including the establishment of her system of dogmas, which made the word of God of none effect did not equal that shed in establishing and maintaining Christian theology, in the dark ages.

Inspiration speaks of it; <sup>7</sup>And I beheld when he had opened the sixth seal, and lo there was a great earthquake, and the sun became dark as sackcloth of hair, and the moon became as blood, and the stars of heaven fell to the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in dens and in the rocks of the mountains, and said to the mountains and the rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of wrath is come, and who shall be able to stand?

The life of Jehovah sitting on the throne of all flesh was so depraved, that hell never had more powerful dominion. <sup>8</sup>Woe, woe, woe, to the inhabitants of the earth. There was silence in heaven about the space of half an hour. The Cherubims and the flaming sword, which turned every way to guard the tree of life, the consciousness of truth in men, were protecting a tender plant in dry ground. The voice of heaven's truth was not heard in the land, for a space of time represented in John's vision, by a half an hour.

The dark ages were the crucifixion day reenacted. They were both Roman law enforcing commandments of men

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<sup>7</sup>Rev. 6:12-17.

<sup>8</sup>Rev. 8:13, 1.



taught for doctrine, endeavoring to put out the light of God's truth in the souls of men. There is nothing that strong men, sincere men appear to the world, so narrow and bigoted as over tenets of theological belief.

## CHAPTER XIII

### THE HOLY SPIRIT

**T**O be holy is to be apart from sin. The word spirit means life, breath. In the original languages of the Scriptures the words from which these words are translated have the same meaning. The word holy probably comes from the same root as whole. At least there is a similarity of meaning in the two words. God is holy; he is the perfection, the whole of life. The holy spirit is perfect life, divine life apart from all sin.

God is the great fountain of all life. God as our heavenly Father begets his life in us. This is the true life of every man coming into the world. This is the life that makes us sons of God, and from which all that is noble comes. As this spirit is holy in us we are true men, and as it is unholy, we are short of being in the fullness of men. As the holy spirit is quick in men, they regard sacred things, they love the truth and live in righteousness before God. Paul exhorting the immoral Corinthians wrote, <sup>1</sup>What know ye not that your body is the temple of the holy spirit, which is in you, which ye have of God? Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? Conscience is the voice of the holy spirit within, which when unfeignedly obeyed men walk in paths of truth.

Moses and the prophets spoke of this life as Holy, holy, holy Lord God Almighty; and commanded men in the name of Jehovah to be holy even as God is holy. God's almighty power is by the holiness of his life; and as the divinity in men

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<sup>1</sup>1 Cor. 3:16; 5:19.

is holy, they enter into almighty power with him. Because of the holiness of the spirit in Adam every herb and tree were meat for his body. Canaan was a land of milk and honey because of the faith of Abraham. It was the holiness of spirit in the Israelitic slaves, and the superior holiness of life in Moses, that delivered them from their bondage in Egypt. By the holiness of spirit in the people Joshua led the people into the Promised Land. It was by faith that the walls of Jericho fell down, and that Rahab the harlot perished not with the unbelieving people. All the supernatural works as recorded in the Scriptures were by the holiness of the spirits in men or embodied angels.

The Old Testament worthies were men mighty with God, but they did not attain to perfect holiness of spirit, and though in faith died, not having received the promise of everlasting life. In the New Testament there is a better revelation. Jesus did no sin, neither was guile found in his mouth. Entering into the holy of holies he offered the sacrifice of a perfect man, receiving the promise of everlasting life, an inheritance incorruptible and undefiled and that fadeth not away reserved in heaven for men, from the foundation of the world, the power of God through faith unto salvation, ready to be revealed in the last time.

Men who swear profanely by the person of God, by the names of spirits, by sacred embodiments of the living truth, even Jesus the Christ, seldom if ever take the name of the great attribute of God the Father, the sacred life, the hope of men "the holy spirit" upon their unhallowed lips.

There was a fullness of life in the people of Palestine at the time when Jesus came, and upon which John the Baptist based his announcement, "The kingdom of God draws near." He called the people to repentance, baptizing them

with water as a record of their determination to do so, declaring that there was one coming after him, to whom he would give way, whose shoes he was not worthy to bear, whose fan would be in his hands to thoroughly purge the floor, gathering the wheat into the garner, and burning the chaff with unquenchable fire, for he would baptize them with the holiness of the spirit, in the cleansing power of fire. The kingdom of God, the kingdom of heaven will be when men shall live by the holy spirit in them, instead of living by the life in their flesh. In a conversation with Nicodemus Jesus said; Except a man is born again, born from above, born of the spirit he cannot see the kingdom of God; that which is born of the flesh is flesh, and that which is born of the spirit is spirit. There are natural bodies, born of the flesh, as we have now; and there shall be spiritual bodies, born of the spirit, a thousand more real than we are now.

We impart an influence of life to others; even certain minerals by their presence have an influence over others that chemists cannot explain. In men possessing the higher powers of divine life the effects of this influence have been marked. Noah imparted character of life to each of his three sons, so that their posterity are the three great divisions of the human race till this day. Judah whose unselfish life was revealed in the devotion to his father when in the presence of Joseph (as a mighty monarch who was planning to rob the old man of his last earthly comfort) so impressed himself upon his posterity that they still live as one great family, dwelling among all the nations of the earth. Jesus at will imparted the power of the holiness of his life to his disciples. When he sent them out to preach, the kingdom of heaven is at hand, he gave them power to open the eyes of the blind, to heal the sick, to cure all manner of diseases and to cast out

devils; which power remained with them, till they began boasting of their spiritual gifts.

All these manifestations by the holiness of the spirit in men, Jesus declared were but the beginnings of the rivers of life, which should flow from men after the glorification of his body. As soon as Jesus met his disciples after he had risen in his glorified body he breathed upon them saying, Receive ye the holy spirit, and it gave them such power that they could impart it to others at will. The saints in the graves about Jerusalem, when Jesus arose, awoke from their sleep of death, went into the holy city and appeared to many. The great Pentecostal revival was an outpouring of the holy spirit upon the people because Jesus had glorified his body.

Just before his ascension Jesus said to his disciples, All power is given unto me in heaven and in earth. Jesus often spoke of himself as the power of life which his person manifested, i. e., all power is given unto me because of the holiness of the life in me, which has glorified my body. The Greek word from which all power is translated has the meaning of absolutely unlimited power. His words are the declaration of the infinite power in the holiness of spirit in men, with the living embodiment of it before them. All unrighteousness in the conduct of men will pass away before the rising holiness of spirit in the people. The drunken will become sober, the immoral moral, the dishonest honest, the untrue true, the selfish unselfish, the unkind employer generous, the shirking employee faithful to his task, and there is lasting hope in nothing else. Any movement among men that quickens their spirits in holiness will bear lasting fruits, but any movement that disregards the high integrity of men, and lowers the sacred regard for holy things, no matter what it promises, will in the end reap corruption.

I am the vine, ye are the branches said Jesus to his disciples. The branches are the same as the vine was in the beginning. The abiding in Christ is not a profession of being a follower of Jesus, and living in the observance of a standard laid down in rules for faith and practice; but living in the same holiness of life that determined the character of Jesus Christ. Christianity is a life, a profession of religion is Pharisaic. <sup>2</sup>Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and the evil man out of the evil treasure bringeth forth evil things. But I say unto you that every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

<sup>3</sup>But let your communication be Yea, yea; Nay, nay, for whatsoever is more than these cometh of evil. The debasement of language is a sure mark of the degeneracy of the morals of a people. The insincerity of the use of words is an unfailing proof of an insincere conscience; no matter how much a man may boast about his nearness to God. Acrimonious epithets, bitter denunciations expressing disgust, especially when sacred terms are employed, are used by men who would like to swear, and are profane to the extent that circumstances will permit. The man who indulges in severe condemnations for oratorical effect is in the same class with the man who uses false weights and short yard sticks that he may sell goods cheaper and catch customers; who while they think they are gainers by dealing with him, in the end are losers.

The unfeigned love of Jesus has not failed to impress

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<sup>2</sup>Math. 5:37.

every thoughtful reader of the sacred story. My judgment is just, because I seek not my own will, but the will of the Father which hath sent me. Ye judge after the flesh, I judge no man. The words of Jesus were the exact measure of what was in his mind, and he knew his judgment was just, because it was the intuition by the holiness of the spirit from the Father in him, free from the selfishness of the flesh. The character of a man's words reveals the man as he is at heart, that the pretence of no profession can hide. Ye are clean through the word which I have spoken unto you.

If my words abide in you, or if my spirit abides in you so that my words are upon your lips, ye shall ask what ye will and it shall be done unto you. Severe as the woes against the Pharisees may appear to be, they were not in the heat of acrimony as invective condemnations, but words used in their true meaning expressing an unemphasized classification. The religion of the Pharisees was not by the holiness of the spirit in them, but it was righteousness before a standard in the law. They proscribed all manner of sinning which the prudence of the flesh condemned. They worshiped God as a great ruler suing for favors, denouncing those who did not observe their legal standard for righteousness as his enemies, and expected for their service rest in Abraham's bosom after death. Their legal standard for righteousness was perhaps the highest ever made and the most conscientiously observed. The Master himself said they were beautiful as white polished marble, outward, but were selfish at heart. Their hypocrisy was that they sat in holy Moses' seat claiming that they were the children of faithful Abraham, when their righteousness was before the law;—the righteousness before the law is of this world. Satan is the prince of this world, so the lust of their father the devil they did.

All forms of righteousness before the law at best are 'striving about words to no profit, having a shadow of good things to come, not the very image, a profession of one's own righteousness is before the law. They set up a standard of commandments of men taught for doctrine, the righteous observe its dictates, they endeavor by all manner of restraint to compel all others to do the same, praying God to make their efforts a success, saying, We believe on thy name and thy promises we claim, as if God was not diligent in doing his part.

Jacob prevailed with God, not by coaxing that God would help him to overcome his enemy, nor even that God would protect his life from the hands of Esau, nor if slain the next day that God would save his spirit in Abraham's bosom; but greater holiness of life, which brought him to a confession of his treachery, and prevailing with God, he had power with men. Prayer is not a coaxing God into compliance with our plans, but rather a wrestle with God for the gift of his holiness of spirit. Elijah prayed, bringing himself into nearness with God, till he commanded the forces of nature at will. Jesus never prayed for protection from his enemies, nor for the salvation of his spirit after death, that would have been in the interests of self which he had denied, and commanded his followers to deny also. His prayers were the coming into a closer communion with God, by which power he prevailed over men and the world. He prayed before he raised Lazarus from the dead. He prayed approaching the crucifixion until he gained absolute dominion over the worldly emotions of his flesh, and his life gained its sanctifying influence over men.

The disciples left in Jerusalem after his ascension were men with the holiness of spirit, waiting the promised outpouring of

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\*2 Tim. 2:14; Heb. 1:10; Phil. 3:9.



the holiness of spirit from on high. They had no legal standard for righteousness, they did not have even a form of organization. The "ecclesia" translated "church" was a coming out from under the restraint of the law to live by the high principle of the holiness of life in them. The five thousand, which were added to the church, were people who had renounced the law as for righteousness, beginning lives of faith as it was in the Son of God and were such as should be saved. Their conversion was a turning away from the observance of commandments of men taught for doctrine to obedience of a sincere conscience unfeigned as before God, under the anointing of the holy spirit from on high. The love of money, the service for money, which our present view of Christianity has scarcely touched, was entirely removed, so that no one said that aught which he possessed was his own, but every one sold whatsoever he had and they had all things common, they did eat their meat with gladness, praising God and having favor with all the people.

God's care was so great over them that when a man and his wife undertook to perform a little deceit against them, (though nothing more than is common in business affairs, naming a different sum than what a thing was sold for), they were both at once struck dead for lying. Peter explaining it said that it was not because of the villainous nature of the lie, but because they had lied to men in the holiness of the spirit of God. The angels of God encamp about them that fear him.

It was not till selfishness entered that an organization, officers and the work of the law became necessary. The law was added because of transgression. But the apostles refused to become officers in the organization and agents to enforce the law. As ministers become active instruments in the enforcement of law for righteousness, they become narrow par-

tisans, and cease to be ministering shepherds to all classes of men.

Jesus was the recognized friend of the publicans, and of those whom we today proscribe as sinners. There is no record of drunkards nor harlots being among the number who cried, Crucify him, Crucify him, but it was the low servient scurf of Jerusalem acting at the instigation of the righteous Pharisees. Jesus never shut up the avenues of reaching men, (even those who had been overtaken in a fault by the weakness of the flesh,) by the use of bitter epithets and stilted profession of righteousness. He talked kindly to women who were sinners, not in a professional way, but as a man whose heart was kind to all. His words of divine love, kindled the embers of the love of truth in their souls, giving them power to resist temptations. The great fact is that at death they are freed from the environments above which they could not rise on earth. May it not be, in the great beyond that these women, who have been sinned against more than they have sinned, when their spirits meet him, who lit hope in their sisters' souls, will grow in grace attaining to the resurrection of the just? It is astonishing to record the fact that Jesus said to the Pharisees, the leaders of all great moral movements, I say unto you that harlots shall go into the kingdom of God before you.

When the drunkard dies he leaves his inflamed body in the grave, while his spirit returns to God who gave it, and if he loves the truth and desires for holiness, he will seek the society of the holy, and in the association with him who glorified his body, may also rise to the power at the end of the world of glorifying his body in everlasting life.

It is different with those who sin deliberately, by the choice of their wills; they sin by the intuitions of their spirits, and

their spirits are themselves after death. They who sin against their flesh corrupt and destroy their flesh, but they who sin in their spirits corrupt their spirits and destroy them. <sup>5</sup>Whosoever speaketh a word against the son of man it shall be forgiven him, but whosoever speaketh against the holy spirit it shall not be forgiven him, neither in this world, neither in the world to come. Wherefore I say unto you All manner of sin and blasphemy shall be forgiven men, but the blasphemy against the holy spirit shall not be forgiven unto men.

The occasion which called forth this statement from our Lord and Saviour was, they had brought one unto him possessed with a devil, blind and dumb, and he healed him in so much that the blind and dumb both spake and saw. All the people were amazed and said, Is not this the Son of David? But when the Pharisees heard it they said, This fellow doth cast out devils, but by Beelzebub the prince of devils. That great bar, the intuition of righteousness in the common people, saw the deed of love accomplished by miraculous power, must be by the Messias. But the Pharisees, whose consciousness of truth was in the bondage of righteousness before the law, could not see virtue in him because he did not observe their commandments for righteousness. Their deliberate service of the commandments of men taught for doctrine had made the holiness of the spirit of God of none effect in them. Make the tree good and its fruit will be good; if the tree is corrupt the fruit will be corrupt also. Christianity is by the holiness of the spirit within men. The kingdom of God is within you. The sin against the holy spirit is the deadening of its powers of life by a deliberate choice of natural standards for righteousness, turning a deaf ear to conscience.

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<sup>5</sup>Math. 12:31-32.

There is no delusion so utterly hopeless as that of him whose soul has felt the almighty commandment by a life of faith, and then with this assurance abiding in him, turns to a religion of commandments of men taught for doctrine. <sup>6</sup>Paul writing to the Hebrews whose souls had felt the celestial fire at the Pentecost exhorted them to leave the dogmas of Christianity, laying the foundation for repentance again from dead works unto faith toward God, i. e. to leave off the dogmas of baptisms, of laying on of hands, and of the resurrection of the dead and of eternal judgment. For it is impossible for those once enlightened, and tasted of the heavenly gift, and made partakers of the holy spirit, and tasted of the good word of God, and the powers of the world to come, if they fall away, to renew them again unto repentance; seeing they crucify in themselves the Son of God afresh, and put this holiness of life to an open shame.

The greed of wealth, especially in those who have never felt the power of religion, does not seem to forge such adamant chains about the souls of men. As soon as he was dead, the rich man knew that he was in the torments of hell, on account of his selfish greedy lusts. It is not so with the stout professors of righteousness. They know that they are righteous, by their code of notions, they thank God that they are not as other men, especially the publicans, they endeavor to monopolize the movements for righteousness, they are narrow and bigoted in their own notions, and scold often in vitriolic denunciations about all that do not observe their commandments of men taught for doctrine. While ancient Israel stoned every one of the true prophets, their great religious leaders were men of whom Jesus said, <sup>7</sup>Woe unto you when

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<sup>6</sup>Heb. 6:1-6.

<sup>7</sup>Luke 6:26.

all men shall speak well of you! for so did their father of the false prophets. Every one shouted their righteousness, and without doubt they thought they were one with God. Their profession of religion was by a deliberate determination of the divine life in them, and their spirits go into the great beyond in the bondage of the deception, which remains till at the end of time, and as they see the children of God, by the power of the holiness of spirit in them, taking up glorified bodies, while they are unable <sup>8</sup>Then will they begin to contend with the judge of all the earth saying, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And he will answer them saying, I never knew you: depart from me ye that work iniquity. They had mistaken zeal in their work, for the holiness of spirit; the praise of men, for the approval of a sincere unfeigned conscience before God; they received the honor from men and sought not the honor that comes from God only. Their righteousness was carnal, and their spirits selfish. And these shall depart into everlasting fire prepared for the devil and his angels; and the righteous into life eternal.

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<sup>8</sup>Math. 7:22-25; 25:41-46.

## CHAPTER XIV

### GOD IS OUR FATHER

ONE morning in June, a young minister received this note from a member of his church. "My son is killed. Come." The minister hastened to the home. The father meeting him at the door, led him out and back across the farm. They walked the length of the lane, half a mile, and then returned. The father walked slowly, hesitatingly, halting and moaning as if he were trying to say something. As they came near the barn they stopped and leaned against a reaper. The minister could feel the machine shaking from the trembling of the father, so stricken with grief. At length, in choking accents, the father began, saying; "I-have-been-trying-to-tell-you-how-I-killed-my-boy." The minister answered; "You did not kill your son. I have learned all about it on my way out here."

The father then related the story, how ten years before he had read in a newspaper, a suggestion to farmers living on prairies, as he did where stones were scarce. The suggestion was, to put a long curb made of planks at the upper part of the well. Soon after this he dug a well, and the stone failed about ten feet from the top, and for this distance he made a curb large enough for him to climb through.

He said; "this morning my pump gave out. We drew it up, but part remained in the well, which made it necessary for some one to go down and get it. I fastened a rope at the top and tried to climb down, but in the ten years past, I have grown stouter and am too large to get through the curb. My son, (a lad about fourteen years old, his oldest son,) said, I

will go down. Let me go papa. I drew the rope up, fixed a place where he could set his feet. He put his feet in the loop and I with my own hands let him down into the well. Just as he passed the lower end of the curb the choke-damp struck him." At this point of the story the father's voice became husky, and in pitiful, hesitating accents he said; "I-did-not-know-the-choke-damp-was-there. He - looked - up-as-if-he-wanted-me-to-help-him. I - heard - him - say-papa,-but-as-he-looked-up-he-fell. I-did-not-not-help-him. O-why-did-I-let-him-go-down-in-the-well? Would-God-I-had-gone-down-myself-and-died-in-his-stead."

The minister reassured the broken-hearted father that he was in no way to be blamed, and that he himself, or any of the other neighbors would have done the same, and that every one he had talked with had expressed themselves so, for none seemed to have heard of the choke-damp being so close to the surface. The father looking up said; "Can you say that in the funeral sermon?" The minister replied; "I can, and I will say it with emphasis."

The funeral came, and the body was laid away in the tomb. The summer came. The fields of grain ripened, and the heads bowed down by reason of the fullness of the fruit, but the father regarded it not. The music of the reapers was heard on every hand, but it lent no cheer to his heart. When he called at the study, the minister would try to enlist him in conversation, asking him how they were getting along with the harvest. Some times he would sit as in reverie, and as if he did not hear what was said to him. At other times he would wake, seeming to come back from wandering thoughts and say; "O I think very well." Then he would begin saying; "Every where I go, I see his face looking up to me, as if he wanted me to help him, and I did not do it. I gave my

son to death. These hands of mine did it. Why did I not know better? When I try to go asleep at night, I hear his sweet little voice saying, papa, and I see him fall from the rope into the water. Why did I not help him? He was our first begotten son, and had I been wiser, his mother would not have been robbed of the first tie that bound us together as parents."

Months passed by and the corn ripened in the fields. The heavy ears broke down on the stocks from which they hung. The merry huskers went forth to gather the abundant fruitage. The minister insisted that the sorrowing father should become interested in the business of the farm, hoping that it might give him rest from his grief. But he would reply; "How can I, when I see him down in that well all the time. When the noise of the day is past, and the silent shadows of evening gather around our lonely door, I look out to see him coming home as he used to do, and then I think he never will come home to us again. I shall go to him, but he shall not return to me."

It was the mourning of an affectionate, pious, conscientious father. Would God I had died for thee, My son, My son O Absalom is the expression of a bereaved father's heart. Before the next summer came to robe the lad's grave in green, the strong man's strength had wasted away, death hushed his lamentations and he was laid in a grave beside his son.

If any one thought him shortsighted, no one was so cruel as to speak of it. No one was so ignorant of a father's love, as to think he designed the death of his boy. The fact that the boy offered to go down, did not suggest the thought to any one that there was an agreement between him and his father that he should go down to death. Had the people charged his father with intentionally giving his boy to death,



no matter what motive they might have credited him with for so doing, the blood would have stood still in his veins, or wild frenzy would have taken possession of him.

Maternal affection with the brutes lasts during the nursing season. But parental love in the human race, by the fact of the divinity in men, lasts as long as life. The brute father cares not for his children. The fatherly affection in the human race is because men are divine. Isaiah and Jesus proclaimed God as our Father, with the affection which is in heaven. No father loves so tenderly as God. With such misconceptions of God and his love, and his Son Jesus Christ whom he sent into the world, is it any wonder that Christianity does not have the regenerating force, it did in the middle of the first century?

God so loved the world, that he gave his Son begotten only of his life, that whosoever should believe like him should not perish, but should have everlasting life. Our heavenly Father takes no pleasure in the death of the wicked, nor is he willing that any should perish in death. There is not an inspired statement representing God as sending Jesus the Christ to the world to suffer, and to be slain. <sup>1</sup>The good shepherd giveth his life for the sheep. I am the good shepherd, and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father. He laid down his natural life when on the mount of transfiguration, no man took it from him, and it was with the view of taking up a spiritual body, by the commandment of the love of God; and by the same power he laid aside his

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<sup>1</sup>John 10:11, 17, 18.

spiritual, and took up his natural body again; showing men the possibility of the human race, rising out of these natural bodies into glorified bodies over which death has no power, by the holiness of the divine life in us.

Jesus taught his disciples the manner in which men ought to pray. The prayer teaches us to ask that we, and all men may be filled with heaven's holiness and love, as it is in our Father on high; but the believer is not instructed to ask pardon from an offended God, but forgiveness from his own sins, limited to the extent that the spirit of forgiveness is in his own heart; and in no place is he authorized to ask it, on the grounds of the merit in Jesus Christ's sufferings and death on Calvary.

Can it be possible that there is a law binding the God of all love, which will permit of no yielding on his part toward the sinner? Is there a righteousness in our heavenly Father that nothing short of the full execution of punishment will satisfy his righteous law, and maintain his holy honor? Do the interests of a righteous government demand, and the character of a just God require, that the price of eternal sufferings must be endured by the transgressors, unless paid by the sufferings in the person of another, who is perfectly innocent? Side by side in God's bosom with his love for us, is there a righteous wrath stronger, so that he cannot be satisfied, nor his holy law honored, without he inflicts on us, or some innocent one all the sorrows, all the weight of eternal woes, that our transgressions deserve before his bar of equal justice? Is it possible that God's great love exhibited to men, and his plan for effecting their salvation, consisted in his sending to the world, his well beloved Son to be given over for wicked men to torture and to slay him?

A good mother will give her life for her children, and their

father honors her love. But when a wicked son, brings his mother down to an untimely grave broken-hearted, is there any logic in saying that the father's wrath against his sinning son was placated, by the merits of the death of the mother, and thereby pardon his son's transgressions, and consider him as righteous in his sight. Is not the theory a slander against the character of the most High? and in violent contradiction of our consciousness of truth, to hold that when our first parents fell, God's anger was so stirred, in the councils of his holy will, he determined to pour out the vials of his wrath upon his beloved Son, begotten by the holy spirit in human flesh, his only perfectly innocent child that ever trod the paths of earth. There is nothing that can tempt a father, enlightened by Christian love, to give his child to death.

The darkest spot in the depravity of heathen countries, is in parents offering their children to their gods, for their own salvation. David says; <sup>2</sup>They that offer their children in sacrifice, do it to devils. Thou shalt not kill. The doctrine makes God accessory not merely to murder, but to slaying his own child as a religious service. If the principle in the atonement theory is true, then the heathen mother acts under holy, divine impulses, with heavenly wisdom when she throws her child under the wheels of Juggernaut, or into the arms of fiery Molock, or to the crocodiles in the sacred river of the Ganges. She knew she had sinned. She did not want to endure the wrath forever, of the divine being over her. She had never heard of the sufferings and death of the Son of God, whose merits could be imputed to her and purchase her salvation. According to theological thinking, her only hope lay in giving her innocent child that had committed no transgression, in death to the great spirit. If the sacrifice was ineffectual, it

was not because she acted wickedly nor unwisely, but for want of more knowledge. The motive, which actuated her deed, was the same that moved the great God on high. I say it reverently, she was not as wicked as our theological god. There never was a babe so pure, there never was a child with such high divinity, carried in its mother's arms, to be given in sacrifice to heathen gods, as was Jesus when led to the cross to be crucified.

When Adam and Eve fell, if God in his promise that the seed of the woman should bruise the serpent's head, purposed the death of his Son to effect it, then would it not have been kinder to all concerned, would it not have been more in keeping with his divine character, to have arrested the human race with the first pair, letting Adam and Eve suffer the consequences of their own transgressions, and spared his own Son? The doctrine is now held as a sacred heritage from our fathers in the church, and not by a conviction from holy intuitions, nor because we found it in the Scriptures, before it was taught us as a doctrine to be believed.

There is nothing but hell that is greedy for suffering, and devils that can glut themselves with the agonies of the innocent, but because being so glutted, to excuse the guilty, is something that was left for the schoolmen to invent. No civilized court will punish to satiate wrath or appease anger nor will they accept substitution in punishment.

But when we turn to the inspired word, we find Jehovah revealed as the almighty, eternal expression of the living truth, the perfection of our highest intuitions, our Father in heavenly love, who begets in us, all that is good and holy. Isaiah declares that he casts our sin behind his back, and beholds iniquity no more in Jacob. David declares; <sup>3</sup>He hath

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<sup>3</sup>Ps. 103:10-12.

not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far has he removed our transgressions from us. No earthly parent is ever so ready to forgive an erring, repenting child, as God is to freely pardon men, at the earliest dawn of reformation. <sup>4</sup>Though Israel's heart was not right with God, though they were not steadfast in his covenant, though they flattered him with their mouths, and lied unto him with their tongues, yet when they remembered that he was God, the high God, their Redeemer, he being full of compassion forgave their iniquity and destroyed them not; yea many a time he turned his anger away, and did not stir up his wrath. <sup>5</sup>The mercy of the Lord is from everlasting to everlasting, upon them that fear him. His mercy endureth forever. <sup>6</sup>The earth is full of the mercy of the Lord. <sup>7</sup>Justice and judgment are the habitation of his throne; mercy and truth shall go before his face.

The glory of Jehovah, in the revelation of himself to ancient Israel, was in the fullness of his pardon, without money and without price. Because he could swear by none greater he swore by himself, saying: <sup>8</sup>As I live saith the Lord God, I have no pleasure in the death of the wicked, but I would that the wicked would turn from his evil way and live. When I say unto the wicked thou shalt surely die, if the wicked restore the pledge, give again that which he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. If the wicked

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<sup>4</sup>Ps. 78:35-39.

<sup>6</sup>Ps. 103:17.

<sup>6</sup>Ps. 33:5.

<sup>7</sup>Ps. 89:14.

<sup>8</sup>Ezek. 33:11-19.

turn from their wickedness, and do that which is lawful and right, he shall live thereby. <sup>9</sup>Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy on him, and to our God and he will abundantly pardon;—was written a thousand years before Jesus suffered on Calvary, and two thousand years before his death was considered by any to be the grounds upon which God pardoned men.

Instead of God forgiving men on account of the imputed merits from the sufferings and death of the promised Messiah, Isaiah says; <sup>10</sup>For his name's sake and for his praise, (because of his character and for his glory), he refrained from punishing treacherous, transgressing Israel. Again, as if Jehovah himself was speaking, by the mouth of his holy prophet, it is declared; <sup>11</sup>I, I am he that blotteth out their transgressions, for my own sake, and I will not remember their sins.

<sup>12</sup>Thou O Lord art our Father and our Redeemer, said Isaiah to God in his prayer for backslidden Israel. <sup>13</sup>If ye forgive not men their trespases, neither will your Father forgive your trespases. Does God require greater kindness and forgiveness than he is able to exercise himself? <sup>14</sup>If ye do good to them which do good to you, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good and lend hoping for nothing again; and ye shall be the children of the Highest, for he is kind unto the unthankful and to the evil. Be ye

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<sup>9</sup>Is. 55:7.

<sup>10</sup>Is. 48:9.

<sup>11</sup>Is. 43:25.

<sup>12</sup>Is. 63:16.

<sup>13</sup>Math. 6:15.

<sup>14</sup>Luke 6:33-38.

therefore merciful, as your Father also is merciful. The glory of God, as taught by Jesus, is that his mercy and pardon is without recompense.

“ ’Twas not the pains which Christ endured,  
“ ’Twas not the pangs he bore,  
“ Which God’s eternal love procured,  
“ For he had loved before.”

## CHAPTER XV

### THE SACRIFICE OF CHRIST

**T**HE sacrifice of Jesus the Christ was not the cruel crucifixion. Nothing but pagan ideas, and humanity depraved by the lust for authority and gain would have conceived a doctrine, that the Judge of all the earth could be appeased or placated with such cruel wrongs against such perfect innocence.

To sacrifice is to make sacred. The sacrifice by Jesus Christ was the holding of his flesh under the dominion of his spirit, and so bringing body and spirit into the power of the perfect holiness of life, life everlasting. Jesus was a man; not a being above the ordinary experiences of men, a foreigner to the human race, a god made perfect in heaven and sent to the earth. No child ever lay more helpless in its mother's arms, and unconscious of all about it, than Jesus in the manger at Bethlehem. <sup>1</sup>For verily he took not on him the nature of angels; but he took on him the seed of Abraham. The bones and the flesh of his body were made of the dust of the ground. His body lived and grew by the forces in natural life. Nature, which is in sin, supported his body; but his natural life did not corrupt his soul, nor influence the determinations of his will to sin. The selfishness in his flesh had no dominion over him. The holiness of his divine life held his natural life in absolute subjection. <sup>2</sup>He was made a sin, but he knew no sin. <sup>3</sup>He abolished in his flesh

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<sup>1</sup>Heb. 2:16.

<sup>2</sup>2 Cor. 5:21.

<sup>3</sup>Eph. 2:15.



the enmity, even the law of commandments contained in ordinances, for to make of himself that was twain, one, a new man, so making peace. <sup>4</sup>He crucified the old man, that is the natural body living in sin, and he lived by the new man, which after God is created in righteousness and the holiness of truth.

It is true, no other ever had so rich an inheritance by birth as Jesus. He and Eve are the only two of the human race, who were not begotten by animal generation. How long Eve remained in holiness is not revealed. Some time after her creation, Satan by cunning suggestions awoke the selfishness in her flesh into dominion over her will, and she fell from the estate in which she was created. Eve was probably the most beautiful among women. Her natural life was begotten from Adam's, that was under the power of the holiness of his spirit, and being created by Jehovah through him, was of higher, purer divine life than any of her daughters since.

The human race had matured at least for four thousand years, when Jesus was begotten of the holy spirit, and born of a virgin. Moreover he was of the seed of Abraham, of the tribe of Judah, the unselfish blood of Ruth and Naomi was in his veins, he was a root out of the stem of Jesse, and a son of David. The sacred record of his lineage is not an animal pedigree, but the line of the highest level of divine life in men; that gave to the world a babe, with such holiness of spirit, the angels at his birth broke the silence of heaven singing, <sup>5</sup>Glory be to God in the highest, Peace on earth and good will to men; sounding out so loud, it woke the sleeping shepherds on the plains of Bethlehem.

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<sup>4</sup>Rom. 6:6; Eph. 4:24.

<sup>5</sup>Luke 2:14.

Jesus grew, and woke to mature consciousness as other children do. <sup>6</sup>The child grew and waxed strong in spirit, filled with the wisdom and the grace of God, (the miraculous power,) was upon him. <sup>7</sup>And Jesus increased in wisdom and stature and in favor with God and man. His natural life opening developed into manhood; and the command of his divine life, over his natural life, increased, till in Gethsemane its desires were absolutely hushed and the divine will alone was doing.

His ministry was introduced with his baptism, and opened with the temptations in the wilderness. Though Jesus had a natural body, whose powers of life were in sin; in the light of the statement, that though he was made a sin, he knew no sin, we cannot suppose that the springs of his temptations were in him, but merely that through his natural body, Satan reached his pure spirit, to annoy his soul. In the garden of Eden, and in the history of Job it is revealed that Satan enters physical organisms, offering gain to excite selfishness, or he will worry with afflictions, to make men turn away from God.

There is no evidence, that Jesus went into the wilderness to starve his body, that he might weaken the passions in his flesh. Mark says, <sup>8</sup>Immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts, and the angels ministered unto him. Luke recording the same says, <sup>9</sup>Jesus, being full of the holy spirit, returned from Jordan, and was led by the spirit into the wilderness, being tempted of the devil. And in those days he did eat nothing. Jesus

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<sup>6</sup>Luke 2:52.

<sup>7</sup>Luke 2:40. See Park. Greek Diet, "karis."

<sup>8</sup>Mark 1:10-13.

<sup>9</sup>Luke 4:1-2.

was led by the spirit, that is not by his natural passions, but by impulses in his divine life.

At the end of these forty days, when Jesus was bodily weak, Satan executed three recorded temptations in succession, and each one rising in intensity over the one which preceded it.

The first temptation was an appeal to the appetite, the passions of the flesh. <sup>10</sup>Satan said to Jesus, If thou be the Son of God, command these stones to be made bread. There are small silicious stones in that neighborhood, which look like small loaves of bread; and the pains of hunger were stimulated by the added torture of a quickened imagination. All that the drunkard feels from his inflamed stomach, all the sorrows that the poor feel from starvation, were represented in this temptation. Jesus answered Satan, <sup>11</sup>Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. There are higher aims for men than to get a living. This is no more than brutes. The divine life in men is their master, and in it their hopes.

The second temptation, according to the order given by Matthew, was the devil taking Jesus up to a pinnacle of the temple in Jerusalem, and saying to him. <sup>12</sup>If thou be the Son of God cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. To go into danger uncalled-for is presumption, and it cannot reasonably expect divine protection. This is the temptation that religionists fall into trying to demonstrate their superior piety, in doing what it is impossible for others to do. No matter what foolish things people may do, or what

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<sup>10</sup>Math. 4:3.

<sup>11</sup>Math. 4:4.

<sup>12</sup>Math. 4:6.

senseless ideas they may hold as religious doctrines, Satan will find passages of Scripture to support their position. In view of self-imposed fasts, voluntary pious self-tortures, experiences which are imaginations, and false professions of divine gifts, all in the name of Christianity, is it not a wonder that the Bible is as well received among the people, as it is? <sup>13</sup>Thou shalt not tempt the Lord Thy God.

The third temptation, is the one into which the mighty men of the world fall. It is the one into which Joseph fell, and the schoolmen, and mighty conquerors, and the church in becoming a strong, influential and wealthy organization, with ministers binding heavy burdens, grievous to be borne, on the shoulders of men; but they themselves will not move them with one of their fingers, and religious teachers, who love to be called by distinguished titles, and seek the chief seats in the synagogues, while they proclaim the Christ life, and stand before the people as the representatives of the meek and lowly Jesus. In this temptation the devil took Jesus up onto an exceedingly high mountain, and showed him all the kingdoms of the world, and the glory of them, saying; <sup>14</sup>All these things will I give thee, if thou wilt fall down and worship me. The heathen fell down before their idols and rulers in token of their submission and service. The request here evidently is for Jesus, to conduct his mission by carnal and legal forces, instead of by the holiness of his spirit. The temptation was in line with the popular religious demand of the hour. Of all things, Israel was most anxious to be delivered from the Gentile Roman yoke. The ascension of a son of Abraham, in the line of David, to the throne of the emperor of the world, instead of pagan Tiberius, would have been

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<sup>13</sup>Math. 4:7.

<sup>14</sup>Math. 4:9.

looked upon as a fulfilment of the prophecy concerning the Messiah, before whom all nations should bow down. Of course Jesus would still have called himself the Son of God, and Satan would have assisted in making his ministry a success. Satan's plan was well laid and the devil had the power to make it a success. Tiberius the Emperor was an old man. It would have been easy for Satan to have hastened his death and timed it so that it would have been, when conditions were ripe for Jesus to have taken his place. He could have weakened the Roman people by corruption, so that Israel with a son of David at their head would easily have conquered them and the world to Judean rule. Though Satan put the world at Jesus' feet the temptation had no effect. The answer was, <sup>15</sup>Get thee hence Satan, for it is written, Thou shalt worship Jehovah as thy God and him only shalt thou serve. Defeated Satan departed from him for a season.

Though Jesus felt all the temptations in the experiences of men, he met each at the gateway of every motion and drove them back, so that none possessed his mind, nor influenced his unselfish soul. Every temptation passed as trackless over his pure spirit, as the cloud-wreath of a summer day floats over the dome of the blue heavens, whose fair brow it cannot stain. Jesus rose from every temptation stronger for the victory, and better prepared for the conflict that was before him. <sup>16</sup>And Jesus returned in the power of the spirit into Galilee.

Jesus began preaching, The time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel. Satan changed the method of his operations, and began stirring the rulers of the people to look upon Jesus, as a blasphemer and exciting unlawful disturbances. Nevertheless

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<sup>15</sup>Mark 4:10.

<sup>16</sup>Luke 4:1.

he waxed strong and stronger in spirit, as was manifested by the miracles which he wrought. Before he was thirty years of age, he probably did not have the power of working miracles; and when he began his miracles grew in strength till the end of his ministry, manifesting a deepening of sanctification, in his growing power over the creature.

<sup>17</sup>His beginning of miracles was at Cana of Galilee, where he turned water into wine at the wedding feast. His mother came to him saying, They have no wine. The kindness of his soul moved him to render assistance. He felt the unction of miraculous divine power come upon him and exclaimed, O woman! What is to me and to thee; has mine hour now come? His mother a true daughter of Abraham, perceived that to her son of holy conception, foretold by prophecy, had come the maturity of divine life. So turning to the servants she said, Whatsoever he says unto you do it. The consequence was, Jesus turned six water pots of water into the best wine that was ever given at a wedding feast. The miracle consisted in doing in an instant, that which takes nature, through the instrumentality of organisms, months to accomplish.

After this he began to heal the sick, to make the lame walk, the blind to see and the deaf to hear. Without doubt, Jesus cured those suffering from nervous disorders, which are frequently relieved by mental suggestion; but in recording the history of his miracles, the evangelists have selected those which are beyond medical skill, or the power of nature to restore.

<sup>18</sup>Some time after his miracle at Cana, he called the little maid, the daughter of Jarius back to life. This is his first

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<sup>17</sup>John 2:1-11.

<sup>18</sup>Math. 9:24-25.

recorded resurrection from the dead. The body had not begun to decay, and the miracle consisted in merely calling the departed spirit to return, and take up its former abode.

<sup>19</sup>Some time after this he called the widow's son of Nain, back to life again. This young man was probably older than the little maid and had been dead longer. The funeral procession with the corpse, was on the way to the tomb. Mortification had begun its work. There was more than calling the spirit back to the body. His flesh was filled with corruption from death, which had to be purified.

The next resurrection was shortly before his crucifixion. It was the awakening of Lazarus from the sleep of death. He was probably a man in middle life, perhaps about the age of our Lord and Saviour. He had been dead four days, buried and corruption had taken hold of his flesh. <sup>20</sup>Lord by this time he stinketh. His flesh had begun to decay, the organism of his body was destroyed, and in fact there had to be new material created for his risen, living body.

Again there is evidence of the growth of his divine life in the fact that in his early ministry, up in Galilee, <sup>21</sup>He could not do many mighty works there, because of unbelief. The twelve whom he kept with him could not have been as counselors, for up to the time of his death, he was in the habit of rebuking them saying, <sup>22</sup>Do ye not understand? But they were men sincere at heart, they honestly desired righteousness by the knowledge of the truth, and so they were a wall about him, to immure him from the influence of the unbelief in the world. When he called the little maid to life again, he put the people all out of the house, save the believing par-

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<sup>19</sup>Luke 7:12.

<sup>20</sup>John 11:39.

<sup>21</sup>Math. 13:50.

<sup>22</sup>Math. 13:15.

ents and devout Peter, James and John. He went up on the mountain apart from the people to be transfigured, taking with him the same three devout apostles. But at the grave of Lazarus, the unbelieving Jews, who had come out from Jerusalem, stood near him and Martha at his side was unbelieving; yet notwithstanding all he commanded Lazarus to come forth, and he came.

The resurrection of Lazarus was after Jesus transfigured himself on the mount. His transfiguration and the calling Lazarus back to life, reveal the facts that he had power to call the dead to life, that the saints would have risen in glorified bodies, that he could lay down his natural body and enter a glorified body, and lead the race into the kingdom of heaven, living in bodies of everlasting life on earth, without tasting death. <sup>23</sup>If the people seeing with their eyes, and hearing with their ears, should have understood with their hearts, and should have been converted, Christ would have healed them in everlasting divine power; instead of <sup>24</sup>beginning to teach that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.

Since it became impossible for him to lead his generation into the kingdom of heaven, and the people would go on dying, it became necessary if he, to coming generations, would be a perfect pattern to men in all things, to meet death himself, to be laid in the tomb, and to rise in a glorified body, forever free from the sorrows of death. So it is written, <sup>25</sup>It became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the cap-

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<sup>23</sup>Luke 4:12.

<sup>24</sup>Mark 8:31.

<sup>25</sup>Heb. 2:10-11.



tain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one,—they are brethren. <sup>26</sup>To this end, Christ both died and rose again that he might be Lord both of the dead and the living.

Yet there were expressions of the deepest emotions, at the approaching shadows of his sufferings and death. <sup>27</sup>Now is my soul troubled, and what shall I say? Father save me from this hour, but for this cause came I unto this hour. Father glorify thy name. Heaven regarded his sorrow and breaking its silence, the voice came, I have glorified it, and I will glorify it again. His body had been glorified on the mount of transfiguration, but that was from his living body, and now the greater task was before him, of rising from a dead body into newness of life, by his own holiness in communion with the Father. No man had ever done it, but he knew he could, for his sanctification was sufficient for the task. <sup>28</sup>For their sakes I sanctify myself, that they also might be sanctified through the truth. For this cause came I unto this hour. He had sanctified himself, in preparation for a greater task, than would have ever been imposed upon man, had not his generation rejected him; for he in his glorified body would have assisted the saints in their resurrection from the dead.

The voice came not because of me, but for your sakes. When they were coming down from the mountain where Jesus had been transfigured, he said to his disciples, <sup>29</sup>Tell the vision to no man, until the Son of Man be risen from the dead. Enoch, Elijah and perhaps Moses were translated, without seeing death, into the great beyond; but no man at

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<sup>26</sup>Rom. 14:9.

<sup>27</sup>John 12:23-30.

<sup>28</sup>John 17:19.

<sup>29</sup>Math. 17:9.

will ever had laid down his natural body and taken up a spiritual body living on earth. Only they three had seen it, and the revelation was too great to be accepted by the unbelieving world, on testimony so limited. Tell the vision to no man till the Son of man is risen; then it will be demonstrated before public view that man, by the power of the holiness of his life, rose from the bondage of death, into a glorified body living by the spiritual life alone: then they must believe that the Son of man on earth has power to lay down his life, and to take it up again in a body of everlasting life, by the commandment in love received from the Father. The great manifestation by Jesus Christ was the almighty power of Jehovah, the God in men on earth, when the powers of the flesh are in absolute subjection to their divine life in holiness.

The higher the divine life is quickened in men, the more sacred is their regard for the human soul, the union of the divine life with the physical established in the beginning in Eden by Jehovah; and which never should be put asunder. Jesus never staid in the presence of a corpse longer than to call the departed spirits back to life again. He wept at the grave of Lazarus. His groaning in himself as he came to the grave was evidence of deeper feelings, than could have been called forth in sympathy with Mary and Martha; especially when he knew their grief would so soon be turned into rejoicing. In fact his soul revolted at death, and it was deep sorrow to him that his friend Lazarus should be held under its power.

Jesus approached his own death, knowing that he would rise again the third day. His sorrows approaching death could have been in no way from the timidity of men fearing to end this life, and enter the great beyond. There must have been a powerful revulsion in the soul of Jesus, at the

thought of the flesh of his body, which he had kept absolutely from sinning, so that disease could not invade it, being held under the dominion of death. Then the thought that he must part from his friends leaving them in the flesh, whom by his watchful care he had kept while he was with them in the world; and the race of men, whom he had come to save in the kingdom of everlasting life, would go on dying; and that his death, by reason of the rejection of the living truth in his life, would seal the curse upon the world in deepest sorrow, seemed more than his kind heart could bear. <sup>30</sup>My soul is exceeding sorrowful, while there is death; he said to his three beloved disciples in the garden, abide ye here and watch with me. Going a little forward, he fell on his face and prayed, saying, O my Father if it is possible, let this cup pass away from me; yet over all, not as I will, but as thou wilt. He prayed that his individual wish might in no way hinder the full dominion of the divine will. He went to his three disciples whom he had left to watch, and finding them asleep, said, What could ye not watch with me one hour? He yearned for human sympathy. He returned to his solitary place and prayed the second time, saying, O my Father since this cup cannot pass away, except I drink it; thy will be done. He came again and found them sleeping, and returned and prayed the same words. The victory was won. He rose above every individual desire. He no longer needed the sympathy of his disciples. Sleep on now, and take your rest. He was ready for the great ordeal. Every power in his flesh was subdued. The will of the Father in him alone was doing. <sup>31</sup>I Come to do thy will O God, was his sacrifice.

O my Father since this cup cannot pass away, except I

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<sup>30</sup>Math. 26:38-46.

<sup>31</sup>Heb. 10:7.

drink it; thy will be done. It was impossible for God to have arrested that day's doings; and certainly such hellish work as murdering the Prince of life was not God's wish. God never has, since he gave man dominion over every creature, interrupted the course of nature, or compelled human events to protect the innocent and enforce righteousness, save through the wills of men. The scribes and the Pharisees were disregarding his outstretched hand. At the request of Jesus, the Father could have sent him more than twelve legions of angels; but this would have been an arbitrary enforcement of righteousness, and the spirit of the Scriptures would not have been fulfilled. Had Jesus come down from the cross, by his own miraculous powers, it would have been a miracle in self-defence,—which in fact would have been self-interest. Again there was no other man on earth with power in holiness to command the forces of nature at will against them, till they would have ceased their wicked work; as Moses did with Pharaoh. The perfection of Jesus Christ's sanctification was reached when he came into the full power of doing God's will with the voice of the flesh absolutely hushed. Thy will be done by men is the same as, Thy kingdom come on earth.

Moreover his release by miraculous force could have produced no such moral effect; as his going to the cross has done. He would have been spared from the shame and the pains of the cross; but he received grace by which he went to the cross willingly, and in his preparation gained the last victory over every power of the flesh, by which as a certain consequence, he rose from the tomb in triumph over sin and death. Never did the will of God have such perfect course, and never was it in such almighty power on earth, among men.

The strength of a man is revealed when beset with temptations, when suffering disappointments and when passing through hard trials. Jesus went to the cross, stripped of every thing that was dear to the flesh. Common sentiment was so strong against him that his disciples stood afar off, then one of them had betrayed him; and his closest companion swore that he never knew him, even when he was passing through the throes of his trial before the pagan court, yet in calmness he bore it all. In the hour of temptation self-love waked in the soul of our mother Eve and she fell. At the waters of Meribah the patience of Moses gave way, the people were not sanctified, and Moses did not lead them into the promised land. The more highly refined men are, the more intense are their sufferings. None were ever so full of life as Jesus. Few die on the cross from sufferings in less than a day or even days, but Jesus died in less than six hours. Yet with his most sensitive nature, though sorrows with all their accumulated forces laid hold upon him; though death was preparing to disrobe him of his flesh; though he was legally condemned by the righteous rulers as a blasphemer; though the power of his life by reason of his denial of self, was misinterpreted by the legalistic rulers, (He saved others, himself he cannot save); though all manner of other taunts were cast in his teeth by the most influential people of Jerusalem, and that while he was suffering the excruciating pains of the cross, yet through all, love never broke down, nor gave place to wrath for a single sentence. The cross was the crucial test, by the hottest fires sin can kindle, giving the determination, that the dross of self had been expelled from Jesus and that he lived and died doing the will of the Father only.

The conduct of Jesus at the cross exemplified the great

principle, that the regeneration of society into better conditions is not by strife, not by self-defense to correct wrongs against us, nor even to enforce righteous conduct in others by the strength of the law; but while bearing our sins in his body, he committed his cause to him that judges righteously; and we by the manifestation of his battle, being dead to selfishness, may be made whole in spirituality to live unto righteousness. The influence of the history of the six hours of that fore-noon, has done more for the uplifting of the human race toward God, the support of men in severe trials, and for the correction of social wrongs, than all philosophy, all science, all the workings by the law,—in a word, all the operations of the flesh combined.

No wonder Paul wrote, <sup>32</sup>I am determined not to know any thing among you, save Jesus Christ and him crucified. When the sun has risen the stars and the moon are darkened by its greater light. The holy prophets and the martyrs for the truth, suffered death because of their righteous lives, but none of them died in such triumph over death. <sup>33</sup>That their spirits were not left in hades, and their flesh did not see corruption. It was possible for Jesus to be put to death, because he was in a natural body of flesh and blood; but though men could so sin against him, the powers of nature which were in sin touched not his sacred flesh with their corrupting influence. The death of Jesus was the setting of a sun that never should have gone down, but in its setting it presaged a following day of fuller light and glory. <sup>34</sup>He was crucified through weakness, but he rose in the power of God. He rose the finished new creation. In his glorified body, he was

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<sup>32</sup>1 Cor. 2:2.

<sup>33</sup>Acts 2:31.

<sup>34</sup>2 Cor. 13:4.

a higher development in the physical than natural men, as men are above brutes, or as animal life is above plant life. He was the new man created after God in holiness. He was the first man living in a spiritual body. He was a second Adam. The first Adam was made a living soul, the last Adam a living spirit.

The apostles gloried in his resurrection triumphant over death, in spite of the determinations of the law; but never rejoiced in the fact that his blood had been shed. <sup>35</sup>It is Christ that died, yea rather that, was raised from the dead, who is at the right hand of God. Paul writes to his generation, saying, <sup>36</sup>Though he was delivered on account of our offences, he rose and in his resurrection is the hope for our justification. <sup>37</sup>The grace of God that bringeth salvation to all men hath appeared, teaching us that denying ungodliness, worldly lusts, we should live soberly, righteously and godly in this present world; looking for the blessed hope and the appearing of the glory of our great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify as himself a peculiar people zealous of good works.

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<sup>35</sup>Rom. 8:34.

<sup>36</sup>Rom. 4:25.

<sup>37</sup>Titus 2:11-14.

## CHAPTER XVI

### THE LIVING TRUTH

**A** TRAIN eastward bound had pierced the night, and while the approaching morning was folding up the darkness and storing it away in the west; a man with nervous step and lines in his face denoting a positive character, walked down the aisle of the sleeper, and stopping in front of a berth where a babe was crying, shouted in commanding tones, "That baby has been crying all night. No one can sleep with such a noise. If its mother can't keep it quiet, she ought to keep out of the sleeper." The man voiced the opinion of many of the passengers, although they had been too prudent to say so.

In reply, a man looked out from behind the curtains, with a careworn face and a sad countenance, because she who had been his hope and comfort in life was no more answering, said, "I am sorry the babe has disturbed you, but I have done all I could to keep it quiet. Its mother is in the express car. I am taking her back to bury her in the old churchyard, among the hills of Vermont."

In a few minutes, a girl with hastily arranged toilet, emerged from behind the curtains of a berth, a few sections away; and going in front of the berth where the child was crying, called to the father saying, "Let me have the babe, I can get it quiet." Looking out he replied, "You are very kind, but I am doing every thing for it that can be done, and it won't stop crying. No one can get it to quit." "Yes I can," she said, "I am a school-teacher and understand children. Let me have it." He gave it to her. She took it to the window. She pointed out to it the objects the train was



sweeping past. She laughed in its face. She bounced it on her knee. She played with it in all manner of ways, that a girl can invent to amuse a child. The child soon began to laugh. The passengers gathered about her, entering into the good cheer with her, joining in the glee with the babe. A better spirit took hold of the people, and the expressed opinion was that they ought to apologize to the man, for the complaint made about the crying child; and offer him any assistance they could render, while on his sad errand of love.

They went to the berth, drew back the curtains, but the man, weary from night watchings, had sunken into the oblivion of balmy sleep, and was unconscious to all about him, even his own grief.

The sun had risen, and the broad light of day shone all around. But a sun of righteousness, with the light of love, had risen on that little world in the sleeping car. The girl had kindled the fires of good will in the hearts of the passengers, and the light of her love had expelled the darkness of ill humor. Her example shed peace and joy all about her. She was the bearer away of sin, and had slain the love of sinning. She had justified the innocent from the condemnation of the law. She drove distress from the body of the babe. She gave rest to the weary, and sleep to the broken-hearted. She was a saviour to the people, from the power of sin and the curse of sinning. As the reapers, at the end of the world, shall gather the tares together into bundles to be burned; so she gathered the fruitage of the bad will that morning into a bundle, and cast it into the bottomless pit of the forever past.

There is sublime power in goodness. Every pious rabbi, priest and preacher knows that his efficiency is not by his natural gifts, but by a power in him higher, holier and

mightier than self-interest;—in fact, a confidence in their natural powers is weakness, if not a denial of their holy calling. There is something, which is the vital strength of the church, manifesting itself in deeds of love and mercy, without which the church is but a carnal organization. A professed religious teacher, whose emotions are not in the love of the truth, is a hypocrite; and a church whose righteousness is in observance of rules, no matter how good, are Pharisees. The difference between Israel's rulers and the prophets whom they stoned; the difference between the scribes, the Pharisees and Jesus, was not that which is between infidels, scoffers, the immoral and the church people: but between men whose religion is by their natural powers, by prudence, by righteousness before the law, and men who are righteous because of the holy life in them; between men having the form of Godliness, while denying the power thereof, and men who live by the power of God's quickened life in them.

Jesus was the embodiment of the noblest emotions in men. Speaking of his natural powers he said, <sup>1</sup>I can of mine own self do nothing. The living truth implanted in men, beginning by Jehovah breathing his life into Adam, and quickened into power, is the hope of the race, and shall be the salvation of the world. To waken this divine life by the knowledge of its perfect power manifested in a man, not merely to make men moral, honest and kind, but even to quicken them into the perfect life of faith, was the declared purpose by Jesus Christ of his ministry. Faith is God's almighty power exerted through holy men; in works of perfect love, and in mightier manifestations, than are in any of the forces of nature. Faith is the substance of things hoped for, and the evidence of things

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<sup>1</sup>John 5:30.

not yet seen. The glories which the race shall yet attain to, shall be through the triumphs of faith.

The theme of the Gospel according to John is God in men. Jesus is there recorded as emphatically declaring, that the wonderful works done by him, were not by the natural powers of men, and so his life should not be put in the category of great men. <sup>2</sup>I receive not honor from men. The anxiety that the perfect divinity of his life should be recognized, was not that he might have individual honor, but that the world might know that, <sup>3</sup>The Father loveth the <sup>5</sup>Son and hath given all things into his hands. <sup>4</sup>Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these things also doeth the Son likewise. As I hear, I judge, and my judgment is righteous, because I seek not my own will, but the will of him that sent me. The righteousness of men is being like God. I am come in my Father's nature, and ye receive me not. If one should come in his own name, ye would receive him. How can ye believe, who receive honor one of another? The cunning pride of the Pharisees, which was beautiful indeed outwardly, has kept the church, wearing the name of Jesus the Christ, out of the kingdom of God.

<sup>6</sup>Ye search the Scriptures, because in them ye think ye have eternal life; and these are they which bear witness of me. The scribes and the Pharisees searched the Scriptures to strengthen their belief, that they being the children of Abra-

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<sup>2</sup>John 5:41.

<sup>3</sup>John 3:35.

<sup>4</sup>John 5:19, 43, 44.

<sup>6</sup>Jesus classed himself as a man, differing from others only in that the divine life was in perfect command over him. So in speaking of the Son, while the perfect manifestation was in him, it includes all men who shall live the perfect life of faith.

<sup>6</sup>John 5:39.

ham would be saved, and to establish the dogmas in their commandments of men taught for doctrine; but failed to learn of that knowledge, by which Moses and the prophets designed to quicken the divine life in men, and so were strangers to faith, when the living embodied truth stood before them. They were orthodox to the letter of Moses and the prophets, giving them the highest honor among men; but they sought not that glory, which comes from God only; and so Jesus accused them of not believing the writings of Moses and the prophets, and the evidence was that they would have recognized the living expression of the theme of all their writings, had they believed them aright.

The great fundamental teachings of the Old Testament are so far beyond our carnal experiences, and above the wisdom of men, that even the most sanguine altruist, by neither eye, nor ear has ever brought into his heart, the things which God has there revealed, as in store for those who love him. That the divine spirit in men shall be quickened into such a degree of holiness, that they shall command the creature by their wills into love and life everlasting, is the message of inspiration; but the great truth that the world has not yet received. In the Old Testament it was prophetic; but in the New it was fulfilled in one man, Christ Jesus. The complaint by the Old Testament writers against the race was; <sup>7</sup>There is none righteous, no, not one. But Jesus by the life of the Father in him, lived the life of a man, did no sin, commanded the creature to deeds of love, and brought his own body out of the reach of corruption and death, into the power of everlasting life. Being a man this was his prerogative. Pietists make a profession of superior gifts, that they may appear more religious than others. But in view of Jesus Christ's wonderful words

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<sup>7</sup>Ps. 53:3.

of truth and mighty works, love prompted the explanation that they were through love to God, and as the Father gave him commandment that he did; in order that the world might know, the goodness and the power of men is as God commands the throne of their affections.

<sup>8</sup>I and my Father are one. <sup>9</sup>If I do not the works of my Father, believe me not. But if I do them, though ye receive not my words, believe the works that ye may know and understand that the Father is in me, and I in the Father. The salvation of the world through his ministry rested upon the fact that he was not looked upon as a mighty magician nor a god. Declaring God's will to men, Moses and the prophets used the prescription, "Thus saith the Lord" that their inspired words might not be taken as the conclusions of philosophers, nor the commandments of potentates. Judges hand down their findings and decisions in the name of the court. The President of the United States issues his proclamations, announcing the authority of his office. It was necessary for the agent of the most High, to make known in declarations, which could not be misunderstood, the secret of a life, which was manifesting before them, the fullest type of perfect manhood. Notwithstanding his clear statements, there is a haze of mystery over his life, making him more than a man; which keeps men from beholding their salvation; but which knowledge will one day bring the race into his perfect image. <sup>10</sup>If ye believe not that which I am, ye shall die in your sins. A life like Jesus is the only escape from the sorrows and the corruption of death; and there is salvation in none other. Life eternal is to know God, as in Jesus Christ, whom he has sent.

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<sup>8</sup>John 10:30.

<sup>9</sup>John 10:37.

<sup>10</sup>John 8:24. Note—The authorized translation in supplying "he" is evidently to support the dogma of the atonement.

The emotion in Jesus which supported every contention with the rulers of the Jews, was that the world might know the power of God the Father manifested in holy men. <sup>11</sup>To this end was I born, and for this cause came I into the world, that I should bear witness to the truth. <sup>12</sup>For this purpose was the Son of God manifested that he might destroy the works of the devil, and that we henceforth should not be servants to the law, but of Christ. <sup>13</sup>The power of God, and the wisdom of God, has been manifested by the appearance of our Lord Jesus Christ. <sup>14</sup>God who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. <sup>15</sup>This is life eternal, to know thee the only true God, and Jesus Christ whom he hath sent. Our regeneration is by assimilation. <sup>16</sup>We shall be like him when we shall see him as he is. To know Jesus Christ aright, is to see our great salvation, which is life eternal. <sup>17</sup>For God so loved the world, that he gave his only begotten Son, that whosoever should have faith like him, should not perish, but should have everlasting life.

Jesus was God's perfected man. <sup>18</sup>In him dwelt the fullness of Jehovah bodily; and we are complete in him,—who is the head of all principality and power. He was the visible expression, of what God by inspiration had taught the patriarchs and the prophets. <sup>19</sup>My Father worketh hitherto and

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<sup>11</sup>John 18:37.

<sup>12</sup>1 John 3:8.

<sup>13</sup>1 Cor. 1:24.

<sup>14</sup>2 Cor. 4:6.

<sup>15</sup>John 17:3.

<sup>16</sup>1 John 3:2.

<sup>17</sup>John 3:16.

<sup>18</sup>Col. 2:9-10.

<sup>19</sup>John 5:17.

I work. The entire force of the life of Jesus Christ was in appeals to the consciousness of truth in men. In his last and great struggle with his stoutest enemies, he rested the contention with the statement, that he could not make them turn from their evil ways, because they would not. God cannot make men do what they will not. His power over men, is in making them willing. <sup>20</sup>I have called and ye refused, I have stretched out my arm and no man regarded. The triumphs of Jehovah over the wills of men have been with more lasting effect, than victories on the battle field, or the achievements of civilization by the operations of the law. Profane history is a recital of wars and upheavals of dissatisfied peoples. But the Bible is a life-giving power, because in it is the manna, upon which men may feed and gain power to rise above the sorrows and the corruption of sin.

The greatness of Jesus is not that he was a scholar, nor a statesman, nor an orator, nor a philosopher, but it was in his love for men. <sup>21</sup>He made himself of no reputation, but took upon him the form of a servant. His birthplace was with peasants, but in a pious, respectable family. He accepted no official position, as a citadel of authority. His sayings were not conclusions from premises by logical inferences; but were the announcements of the intuitions of truth. He announced no system of philosophy. He gave no confession of faith, to maintain orthodoxy of belief among his followers; and upon which they might rest a profession of religion. He gave no rules for righteous living. He formulated no creed, and gave authority for none. He anchored his cause in no organization, neither civil nor ecclesiastic. He regarded not his own interests, nor even the individuality of the great

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<sup>20</sup>Prov. 1:24.

<sup>21</sup>Phil. 2:7.

movement of which he was the head, save in its effects to bring the people into the kingdom of heaven.

He compounded with none of the powers of the flesh. His words are beyond refutation, because their strength and the power of his life is the living truth. He was above legalism in all its forms, whether in civil laws, or ecclesiastic forms of thought. In all Jesus ever said or did, he never made a rule to dominate over the consciences of men, nor did he ever attempt to coerce their wills. He inveighed against the entire principle of being under the authority of law, especially as touching righteous living. <sup>22</sup>In vain do they worship me, teaching for doctrine the commandments of men. Rising higher than the ten commandments, he declared that the sole dominion for men, including the entire transactions of the business world, religion both in belief and practice, rests on two great principles, which in fact are one, namely, <sup>23</sup>Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy mind. The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Thou shalt love Jehovah, who is God with all the powers of thy life. There is nothing that we should appreciate as we do the Jehovic life in us, and quicken it into its fullness by communion with the great fountain of all life, and in love for the same life in men about us.

The absolute empire of the divinity in men through its holiness of life, as taught and exemplified by Jesus Christ, renders him at once unique, and to transcend all others. He waked mightier emotions in men than self-interest, and the lesson of his life is, that the strength of men is not in their

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<sup>22</sup>Math. 15:9.

<sup>23</sup>Math. 22:37.



natural powers. <sup>24</sup>Deny thyself, take up thy cross to follow me, and no one has had the following he has.

<sup>25</sup>During his ministry the multitude thronged, and the people pressed one against another wondering at the gracious words which proceeded from his lips. When his talks were ended they went away saying, Never man spake like this man; for he spoke with authority, and not as the scribes. Yet he was not regarded as an orator by the scholars of his day, nor has he been so cannonized by classics since. He did not use the speech of the orators of Rome, nor the language of the philosophers of Greece. He used the words of the common people, and the authority by the living truth, with which he spoke, men have not been blasphemous enough to style, either eloquence, or philosophy.

Though not understood by his own disciples, and bitterly opposed by the rulers, yet his life was so potent that in a few months he had more followers than John the Baptist. It seemed as if the whole world would believe on him. The common people were so thoroughly aroused under his preaching, that Paul speaks of Jesus having been seen by over five hundred at one time. These were people living in Galilee, probably in one neighborhood, and who had been sincere followers of Jesus before his crucifixion. As many might have been found in the other neighborhoods of Galilee, or in Judea, or in parts of Samaria, or in the countries round about. Indeed it hardly could have been otherwise, for the thousands who were healed by him, busy from morning till night, seemed to have been on the condition, <sup>26</sup>If thou canst believe? <sup>27</sup>Thy faith hath made thee whole.

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<sup>24</sup>Mark 8:34.

<sup>26</sup>Luke 4:22.

<sup>26</sup>Mark 9:23.

<sup>27</sup>Mark 5:34.

The Pharisees the last men to concede his popularity and admit his influence, when convened in their highest council said, <sup>28</sup>Perceive ye, how ye prevail nothing? Behold the world has gone after him. And declared, <sup>29</sup>If we let this man alone, all the world will believe on him, and the Romans shall come, and take away both our place and nation.

The Jews were the wealthy men, the money lenders of the world. The Romans had conquered the nations of the earth, and held the political dominion of the world. The Emperor at Rome held the scepter, and was the civil governor of the world, but the Jews at Jerusalem dictated the economic movements. The two great powers were with unfriendly demeanor, the one to the other. The social world surged in the agitation from the influence of the contending parties, and rocked between the two great centralized forces, striving for the mastery over men.

The influence of Jesus became so great that the board of trade at Jerusalem, became alarmed to such an extent for the safety of their holdings, and their positions of authority by the law, that they went to Pilate, the Roman Governor saying, If thou let this man go thou art not Caesar's friend; and forgetting their religious prejudice against the Gentile government, openly declared themselves, as willing servants of Caesar, if Pilate would put Jesus to death. Men of wealth and high official position, often have foregone religious and political tenets to save their property, and hold their positions. <sup>30</sup>The same day Pilate and Herod were made friends together. The two great powers by the authority of the law, laid aside their fierce contentions to unite their forces against a

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<sup>28</sup>John 12:19.

<sup>29</sup>John 11:48.

<sup>30</sup>Luke 23:12.

common danger, namely the influence of the living truth, though enthroned in the life of a single man.

Away up in Damascus, where it is not recorded the Master ever went, his influence became so great that the financiers of Jerusalem, including the clear minded Saul of Tarsus, were convinced that the safety of their investments called for the slaying of the Christians there, even the extermination of the sect, where ever found, and the wiping out of the teachings of Jesus of Nazareth.

Jesus came to show men how to live. This civilization has risen by a dim light of his life, shining from behind dark clouds of the law. Though he lived eighteen hundred years ago, the influence of his life, comes down over the billows of ages, which have submerged thousands of reformers, and philosophers in oblivion, so that to take his name away from our civilization, would be to rend society to its foundation. Nations become civilized, and slaves go free, as his voice is heard. The knowledge of his life will make the drunken sober, the indolent industrious, and the dishonest just. It will overcome selfishness, it is the only thing which can. <sup>31</sup>What the law could not do in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh and for sin, condemned sin in the flesh.

The knowledge of his life has never been found ineffectual to give character to the strong, strength to the weak, comfort to the sorrowing, and even while passing through the dark valley and the shadow of death. <sup>32</sup>We have not a high priest, who cannot be touched with the feelings of our infirmities, but one who was tempted in all points like as we are, yet without sin. And though having ascended into the heavens,

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<sup>31</sup>Rom. 8:3.

<sup>32</sup>Heb. 4:15.

yet the power of that life, which perfected humanity when on earth, is still in vital communion with those in the flesh, who love God; as was mightily manifested at the Pentecost.

Whatever may have been the attending circumstances, the power by which every great civilization has risen, has been by a quickened desire for the living truth; and they fell through the selfishness excited by their abundance. The gems of grace have been found among the humble poor. The snare of the ruling class is righteousness before the law. They estimate the standing of people by their wealth and position in office, so the righteous judgment by the consciousness of the truth is denied. High civilizations make great things, they bring the interest of many into close relations, so that some must occupy positions of large trust. The great social problem immediately before us, is to live righteously amid our abundance. Of all men Jesus had the greatest trust committed to him, and the greatest temptations to gratify the lusts of the flesh placed before him; but in all things he finished the works which his father gave him to do. He lived in the Augustan age when money was in its supreme power, and the world was bound together in one political whole, yet he pleased not himself, but ever went about doing good.

Moses gave the great commandment, <sup>33</sup>Thou shalt love thy neighbor as thyself, I am Jehovah. At that time, it was impossible to have put the commandment in a better form, than that men should love their neighbors as themselves by the determinations of the holiness of the life of Jehovah in them. But the selfishness of our flesh is deceitful above all things, which makes it difficult to apply the commandment. The night before his crucifixion Jesus said; <sup>34</sup>This is my

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<sup>33</sup>Lev. 19:18.

<sup>34</sup>John 15:12.

commandment, That ye love one another as I have loved you. The measure is perfect. It is much easier to follow with one in sight going on before than to find a path which has never been trod,—even with the best of directions. Whatever may be the surprises of the future, Jesus will never be surpassed. His life adjusts our relation with God, and points our duty to our fellowmen, in all generations and amid all conditions. <sup>35</sup>If any man sin we have an advocate with the Father, Jesus Christ the righteous. The advocate does not pay the penalty due his client, but leads him safely through to victory.

The theologian looks forward to an invisible heaven of everlasting bliss, denouncing this world as a wilderness of woe. The philosopher from his intellectual station and the moral reformer, all counting the possibilities of men by the natural powers of life; looking out upon the present and back upon the past, seeing human affections bound in selfishness, agitated, restless as the ocean, concludes that the race at best can enjoy only partial, temporary calms, but never can rest in perfect love. The prophets through the eye of faith saw the world redeemed from all sin into perfect peace and everlasting life. We see not yet all things put under the dominion of the holiness of divine life, but we see Jesus, the mightiest dynamo the world has ever felt; and who is able to subdue all things unto himself. We preach not ourselves, but we declare Christ Jesus, who wrought out perfect human salvation, and under the influence of his life, the race of men shall be brought into the same; for he must reign till he has brought all things unto him.

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<sup>35</sup>1 John 2:1.

## CHAPTER XVII

### OUR REGENERATION

**J**ESUS was a real man. By the possibilities in human life he rose into the express image of the Father, equal with him in glory. His ministry rested on the great facts, that the divine life in men is the same as that in God the Father, that he himself was a man, and that the divine life in men can be brought into perfect holiness. The theme of the apostolic preaching was that his sacrifice is our regeneration, and as he was made perfect in holiness, so should we be also;—in a word, he wrought out our salvation.

That which the Old Testament writers declared was possible through the holiness of the divine life in men, and some day would be effected, the writers of the New announced had been accomplished by one Jesus of Nazareth, who became the Christ. <sup>1</sup>Jesus a man approved of God by miracles; though crucified by the rulers and buried, rose from the tomb in the fullness of human salvation. This life in him, which had been desired by the patriarchs and foretold by the prophets, personally manifested by Jesus is set before us as our propitiation, for he is our elder brother and we are heirs, joint heirs with him to a crown incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God, through faith unto salvation, ready to be revealed at the last time.

“The Christ” in the New Testament, is the divine life in men perfectly anointed with the holiness of spirit. Jesus was so. Paul wrote to the Colossians, <sup>2</sup>Christ in you is the hope of

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<sup>1</sup>Acts 2:22.

<sup>2</sup>1 Col. 1:27.

glory. <sup>3</sup>Travail as in birth till the Christ be formed in you. <sup>4</sup>When the Christ which is our life shall appear, then shall we appear with him in glory. <sup>5</sup>If Christ be in you, the body is dead to sin and the spirit is alive to God, because of righteousness. <sup>6</sup>The Christ is the power of God, and the wisdom of God. <sup>7</sup>Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, <sup>8</sup>till we all come into the unity of the faith and in the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of the Christ.

<sup>9</sup>Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Taken in the light of the preceding verses, this could not be a public announcement, in uniting with the company of those who professed to follow Jesus; but a life lived before men in the same manner which he did, will be accepted as righteous before our Father which is in heaven. <sup>10</sup>As thou Father art in me, and I in thee, that they also may be in us; and the glory which thou gavest me I have given them; that they may be one even as we are one. They are not of the world, even as I am not of the world. <sup>11</sup>Let this mind be in you, which was also in Christ Jesus; who being in the image of God, thought it not robbery to be equal with God. The equality of Jesus the Christ with the Father, shows that the life of God when made perfect in men, will not only be equal to the exercise

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<sup>3</sup>Gal. 4:19.

<sup>4</sup>Col. 3:4.

<sup>5</sup>Rom. 8:10.

<sup>6</sup>1 Cor. 1:24.

<sup>7</sup>2 Pet. 3:18.

<sup>8</sup>Eph. 4:13.

<sup>9</sup>Math. 10:32.

<sup>10</sup>John 17:16, 21, 22.

<sup>11</sup>Phil. 2:5-6.

of God's power in his creative work, but to transcend all natural powers, as the miracles of Jesus did.

The oneness with his fellow men Jesus declared not merely while he was in his body of flesh, but when risen and glorified in immortality. His first words after he had risen were to Mary, <sup>12</sup>I have not yet ascended to my Father and to your Father, to my God and to your God. When about to ascend into the invisible, he said to his disciples, <sup>13</sup>Go ye and teach all nations, and lo I am with you always, even to the end of the world. There is a sanctifying influence over men, when trying to live the Christ life, from the glorified spirit of Jesus. And there is also spiritual assistance from the saints who have gone before. <sup>14</sup>Paul speaks of them as a cloud of witnesses, compassing us about while running the heavenly race, and looking to Jesus, as the author and finisher of our faith.

The sacrifice which Jesus made, we are enjoined to make also, and there is not a glory which he entered into, but is in reserve for us. In the epistle to the Hebrews Jesus is represented as saying, <sup>15</sup>Sacrifices and offerings O Jehovah thou wouldst not, in burnt offerings and sacrifices for sin thou hast no pleasure; but a body didst thou prepare for me, then I said, Lo I am come (as in the volume of the book it is written of me) to do thy will O God. By the which will we are sanctified continually, as was the body of Jesus Christ once. The holy of holies in the temple typified the holiness of the spirit in Jehovah. On the great day of atonement, the high priest taking a censer filled with live coals from off the altar, went into the holy of holies with the sacrificial blood,

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<sup>12</sup>John 20:17.

<sup>13</sup>Math. 28:19.

<sup>14</sup>Heb. 11:39; 12:1.

<sup>15</sup>Heb. 10:5-10.



sprinkled it upon the altar and threw the incense on the burning coals, and in the cloud of smoke which arose the Shechinah appeared. All these are declared <sup>16</sup>to be a figure of the temple not made with hands, into which Jesus entered, into heaven itself, into the presence of God, and through the eternal spirit, as a lamb without blemish offered himself to God. Using the same figure of speech, writing to the Romans Paul said, <sup>17</sup>I beseech you therefore brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your spiritual service. And be not conformed unto this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

On the principle that the sufferings of Jesus, by wrongs against him were identical with those of other men, Peter citing his conduct as our example, wrote to the oppressed Hebrew slaves saying, <sup>18</sup>That Jesus, who his own self bare our sins in his body on the tree, when reviled, reviled not again, when he suffered threatened not, but committed himself to him who judgeth righteously.

Since Jesus was tempted in all points like as we are, it is of high interest to know whether his trials were helpful to his growth in grace; or did he become stronger in the divine life notwithstanding the temptations, by Satan, and the sorrows with which men afflicted him. It is needless to say that Jesus did not suffer as an evil doer. Neither did his trials wake his conscience to a hatred of sin, nor stir him to better resolutions for living. His growth in grace was not the breaking up of evil habits. But his sanctification was in his divine life

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<sup>16</sup>Heb. 9:24.

<sup>17</sup>Rom. 12:1-2.

<sup>18</sup>1 Pet. 2:24.

becoming more and more the complete master of the life in his flesh, until it absolutely subdued it. The principle is exactly the same as our growth in grace, namely, the quickening of the divine life in holiness to the overcoming of the selfishness in the flesh; the difference is, we are on a lower plane, he did no sin, but we give way to temptations, and different conditions attend us.

Though he did not sink back through weakness to the low level with us, still there was a growth of spiritual powers in his soul; and "For their sakes I sanctify myself," or "For this cause came I unto this hour," show this to be true. He exercised greater power in his resurrection from the dead, than he did at his transfiguration. This increase of spiritual power in him was made necessary, by the enlarged iniquity of the race in rejecting the light of his life. <sup>19</sup>Where sin abounded, grace did much more abound. Jesus never afflicted his flesh, not even by fasts, in order that he might subdue his natural powers; but met afflictions, which were thrust upon him in the work of his ministry; and the rocks in the sea of life, amid which many have gone down, he made stepping stones to larger grace, in his work for the salvation of men. His temptations in the wilderness, his sufferings and death on the cross, were no more needed for the perfection of his soul, than tornadoes are for the strength of trees; but where a tree stands the furious blasts, while others go down, it manifests superior strength and is stronger for the trials. He showed the high and perfect path of life, which men should follow. Whether in sorrows or in joys, whether in darkness or in sunshine, amid friends and in the face of enemies, he constantly rose toward and into the fullness of the life, which is in the Father on

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<sup>19</sup>Rom. 5:20.

high. <sup>20</sup>For both he that sanctifieth, and they who are sanctified are all of one; we are his brethren. Whether in prosperity or adversity his life has never been found ineffectual.

A lawyer, a professional interpreter of the law of Moses and the prophets, a man thoughtful concerning religious things, came to Jesus saying; <sup>21</sup>Master what shall I do to inherit eternal life? The question is a proper one, though it may have been asked with the intention of testing the ability of Jesus. At least it received an ingenuous answer. Jesus replied, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.

The lawyer answered from his intuitions of truth, without thinking of their theological tenet, that they were saved by the virtue of being Abraham's children. Then the Jews held that only those who worshiped Jehovah, especially the Israelites, were their neighbors, and wishing to put himself right, said to Jesus, Who is my neighbor?

Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, passed by on the other side. A weakness in the clergy since, has been in their great caution, to omit what a conscience, free from the restraint of propriety, would command them to do. And likewise a Levite, when he was at the place, came and looked upon him, and passed by

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<sup>20</sup>Heb. 4:15.

<sup>21</sup>Luke 10:25-37.

on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, poured in oil and wine: and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, when I come, I will repay thee. Which of these three, thinkest thou was neighbor to him that fell among thieves? And he said, He that showed mercy on him. And Jesus said, Go, and do thou likewise.

The priests were the ecclesiastic functionaries, who offered the sacrifices, and the Levites were the custodians of the temple. These men, whose religion was in the observance of church forms, Jesus put in the role of infidels to the spirit of Jehovah. The Samaritans were not real Jews, they were part Arabian and part Israelite, a mongrel people, with whom the Jews had no dealings, whose ancestors had opposed the rebuilding of the walls of Jerusalem, at the time of Ezra and Nehemiah. They held the sacrifices in derision, were outside of the pale of the organized church of Jehovah, and never went to the temple at Jerusalem, where it was conceded men ought to worship. It was one of these men, because of his deed of love and mercy, that Jesus commanded the lawyer to imitate, if he would inherit eternal life.

At another time a young ruler came to Jesus saying, <sup>22</sup>Good Master, what shall I do that I may inherit eternal life? The question is a pertinent one; and seems to have been asked with respect and deep earnestness. Jesus answered him, Why callest thou me good? none is good save the one God. Thou knowest the commandments, Do not kill, Do not commit

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<sup>22</sup>Mark 10:17-40.

adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. And he said unto him, Master all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest; go sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me. But his countenance fell at the saying, and he went away sorrowful; for he was one that had great possessions.

No better creed than the ten commandments, can be written, and none ever observe any creed more faithfully than he. If there is a possibility of a man being justified by the deeds of the law, certainly it would have been this young ruler. He was so honest, so kind, so open in his demeanor, one could not help admiring him. He must have been a pleasing character, The Master loved him because of his ingenuous character, but over all there was a love of his possessions, stronger than his love for his fellow men. To give away all that he had, and then not be esteemed among men even as a philanthropist; but to take the place of an obscure, poor man, was more than the pride of his position in society would permit him to do. Jesus said of it, How hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter the kingdom of God. The miniature kingdom of heaven on earth was the Pentecost, and there no one said, that aught of the things which he possessed, was his own.

Peter standing near said, <sup>23</sup>Behold we have forsaken all and followed thee, what shall we have therefore? Owners of large possessions, and men in high official positions are conservative. They are slow to adopt new measures. They

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<sup>23</sup>Math. 19:27, 28.

feel, they have too much to risk in doing so. The men in the humbler walks of life do not have self-interest so excited by the cares of this world, nor their consciousness of truth so fettered by the deceitfulness of riches, nor are they so in the bondage of the pride of social position. Men with little or nothing to lose, either in money or reputation, might join the company of those who followed Jesus from place to place, on account of the enthusiasm of the movement, or from a score of reasons all in the flesh, while their lives would have savored not of the things which are of God. Judas followed Jesus. <sup>24</sup>Ye followed me, not because of the miracles, but because ye did eat and were filled.

The following which Jesus demanded was not the mere public profession, nor even with that profession backed by obedience to the ten commandments; but a life with the powers of the flesh absolutely subjected to the love by the holiness of the divine life. Jesus answered Peter saying; Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Moralists are professors of righteousness, before a standard of their own notions of what is right and wrong; which in fact is often a straining at gnats and swallowing camels. The moralist has a weaker standard than the ten commandments, or any of the religious creeds; then it is egotistically selfish, and void of all religious sentiment. All righteousness by the observance of rules, whether it be the divine law taken as such, or creeds, or individual notions of what is righteousness, are all dead, artificial and not the real fruit from a life within. They are all in the prudence of vanity, selfish. True

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<sup>24</sup>John 6:26.

religion is in humility, without glorying in its own virtues. Its fruits are very good that is known by the true intuitions of men. Regeneration is the living truth within quickening men, in sincere communion with Jehovah, feeding upon the knowledge of God, manifested by holy men.

Regeneration, in its perfect work as defined by Jesus Christ, is a being born again; not a birth by the operations of the flesh, nor the blood, but by the spirit, into that life which men shall have when the kingdom of heaven shall be set up on earth. It is a power of life, which a teacher in Israel should have understood; but which it could not be expected that the wise philosopher, after the flesh, could comprehend. Regeneration is the birth from the natural into the spiritual body. There are natural bodies and there shall be spiritual bodies for men; bodies begotten by the power of the divine life in men, from the life of the Father above, instead of by the natural powers. The new birth is a new creation, not by the will of the flesh, but by the determinations of the spiritual life in men. Jesus when transfigured, and when risen in his glorified body was born again by the power of the holiness of his spirit: and was the first man ever on earth, ready for the kingdom of heaven.

The purpose for which God created man was that the divine life in him, by the holy determinations of his will, should overcome his natural life. The first thing in intention, is the last thing in execution. <sup>25</sup>God our Father chose us in him before he laid the foundation of the world, that we should be holy and without blemish before him in love; having predestinated us unto the adoption of children, (the redemption of our bodies from sin) like Jesus Christ's unto himself, according to the good pleasure of his will, to the

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<sup>25</sup>Eph. 1:1-7.

praise of the glory of his grace. In his great mercy God will quicken us together, and raise us up together, and make us to sit together in heavenly places with Christ Jesus, that in the ages to come we may show the exceeding riches of his grace. <sup>26</sup>Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. <sup>27</sup>Put on the new man which after God, is created in righteousness, and in the holiness of truth.

The transcendent glory of Jesus the Christ, as our example, was the end, at which his life in perfect holiness arrived. The sufferings of martyrs may be compared with those which Jesus bore; but none ever died with the flesh in such absolute subjection to the holiness of the spirit that it could not see corruption, nor death be able to hold them in the tomb. Any one in a natural body can be slain, from violence without; the spiritual body alone is beyond the reach of death. <sup>28</sup>He was crucified through weakness, yet he liveth through the power of God. We also are weak with him, but we shall live with him through the power of God in us;—God's finished creation.

Paul wrote, <sup>29</sup>Brethren I count not myself to have apprehended; but one thing I do, forgetting the things which are behind, and stretching forward to those things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, that I may be found in him, not having a righteousness of mine own, that which is of the law, but that which is through the faith in Christ, the righteousness which is of God by faith:

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<sup>26</sup>Math. 25:34.

<sup>27</sup>Eph. 4:24.

<sup>28</sup>2 Cor. 13:4.

<sup>29</sup>Phil. 3:13, 14, 8-11.



that I may know him and the power of his resurrection and the fellowship of his suffering,—being made conformable to his death,—if I may attain to the <sup>30</sup>expulsion of death. <sup>31</sup>Knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God as was Jesus Christ. Like as Jesus Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life. <sup>32</sup>We who bear the image of the corruptible, shall also wear the image of the heavenly.

The end of the sacrifice made by Jesus Christ was his glorified body. In like manner our regeneration, our redemption, our great salvation will be the kingdom of heaven set up on earth, with men living in glorified bodies, over which death shall have no power. The fundamental doctrine of the inspired word is that the quickened divine life in men is their ordained government, and not the law; that righteousness comes not by the abundance of earthly possessions, nor by the learning of the schools, but by the lives of men quickened in the holiness of the truth; and this in its perfection shall be everlasting bliss. Moses and the prophets declared that the great possibilities of the human race were through the anointing of the holy spirit, spoken of by Daniel as the Messiah, and by the people at the time of Jesus, using the Greek word, as the Christ. Because of his perfect righteousness and unlimited commandment at will of the creature, the people recognized Jesus as the Christ, the Messias.

Jesus was the Christ, because he was a perfect man. He

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<sup>30</sup>The Greek word has no idea of restitution, of resurrection, but expulsion, destruction.

<sup>31</sup>Rom. 6:4-11.

<sup>32</sup>I Cor. 15:49.

was a perfect man, because the fullness of God the Father dwelt in him bodily. His life manifested every human virtue in perfection, unmarred by the selfishness of the flesh; and in this same holiness of life was his almighty power. We are complete in him.

Had Jesus been God sent down from heaven, dwelling in the flesh of men, but with powers of life which no man can reach; then while he is the most sublime character ever on earth, he is not our elder brother, our pattern for life, nor our forerunner into glory. If he was God and men are not Gods, then his greatness according to our theology, is the measure of the wonderful sacrifice, it required to appease the Almighty's wrath, when angry with men.

But being a real man, and men also being divine with him, then his wonderfully superior life is the light of the world, the bread upon which the souls of men may feed, and grow with him into the fullness of the life of the Father. As plants under the sun grow and bedeck themselves in colors from its light, so men develop in grace by assimilation through the knowledge of the great sun of righteousness. Inventors and discoverers are great because they go before their fellows, finding new countries and new methods for commanding the creature into our service. Ordinary mechanics are making machines which it took master minds to invent; and commerce is traveling in paths which heroes first passed over. Jesus first wrought out our salvation, he first entered into perfect humanity,—the life which God has in reservation for us. However great the characters of men may become, Jesus remains always the captain of our salvation, the first to enter into the glory for men.

<sup>33</sup>Beloved we are now the sons of God, and it doth not yet

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<sup>33</sup>1 John 3:2.

appear what we shall be, but we know when it doth appear, we shall be like him, for we shall see him as he is. Jesus was the Christ, the Son of God, the Son of man, or perhaps as we would have written it, a real Christ, a full Son of God, a perfect Son of man. While Jesus Christ was the living, present manifestation of the Father's redemption, yet every virtue he announced as being in store for the Son of God, the Son of man, included with him and referred to the race of men when in the fullness of faith.

God's gifts to men are not by arbitrary election, but his own life quickening them; and this is effected by a knowledge of him revealed to sincere souls. <sup>34</sup>No man hath seen the Father, save he who is of God, he hath seen the Father. Spiritual vision is by the holiness of our intuitions. That man's nobility of character is feigned and is selfish at heart whose impulses are not in a sincere walk before God,—<sup>35</sup>he is condemned at once because he hath not believed being in the nature, of a son begotten only of God.

<sup>36</sup>Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do, for whatsoever he doeth these also doeth the Son likewise. A holy man is a visible expression of the Father. The moral forces of the world are Jehovah's impulses in men. God works in men both to will and to do of his good pleasure, and when his life is supreme in men, they will be in perfect holiness, and with absolute dominion over the creature, through their wills. <sup>37</sup>When the Son of man shall come into his glory, and all his holy angels with him, then will he sit on the throne of his glory.

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<sup>34</sup>John 6:46.

<sup>35</sup>John 3:18.

<sup>36</sup>John 5:25.

<sup>37</sup>Math. 25:31.

<sup>38</sup>For as the Father hath life in himself, so hath he given to the Son to have life in himself, and shall give him all manner of authority and power to execute judgment, because he is Son of man.

The purpose for which God created the human race is that men shall develop into the fullness of the stature of a man as was Christ Jesus, and through their holiness supplant natural life, with the divine life emanating from their glorified bodies, as the risen body of Jesus, breaking the bands of death, woke the saints sleeping in the grave about the holy city. God has committed unto the earthen vessels of men, the reconciliation of the creature unto his life, his love, his power with perfect liberty from sin and death. <sup>39</sup>The whole creation is groaning and travailing in pain together with us, waiting for the adoption, the redemption of our bodies that it with us may be delivered from the bondage of the corruption of sin and death, into the glorious liberty of sons of God. <sup>40</sup>For the Father judgeth no man, but hath committed all judgment unto the Son.

<sup>41</sup>Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear the voice of the Son of man, and shall come forth;—they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. Some great day a generation shall live on the earth, who shall be filled with the power of the holiness of life, so that they like Jesus, when, on the mount, shall be transformed into glorified bodies. <sup>42</sup>For the Lord shall descend from heaven with a shout, with the voice

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<sup>38</sup>John 5:26-27.

<sup>39</sup>Rom. 8:19-23.

<sup>40</sup>John 5:22.

<sup>41</sup>John 5:28.

<sup>42</sup>I Thes. 4:16-18.

of an archangel and the trumpet of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.

## CHAPTER XVIII

### LIFE EVERLASTING

**T**HE death of a man is a dishonor to God. The everliving Jehovah never dies, and man created in his image ought not to die. As long as men are dying they have not regained what was lost in Eden, they have not grown into the fullness of the stature of sons of God, living by divine will alone. <sup>1</sup>If ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live. The purpose of God in creating men was that the holiness of his life breathed into them might command the creature into the power of everlasting life. <sup>2</sup>God is not willing that any should die, but that all should turn to him and live. When he could swear by none greater, he swore by himself saying, As I live, I have no pleasure in the death of the wicked, but that all should turn unto me and live. Turn ye, turn ye, O house of Israel, for why will ye die?

<sup>3</sup>David deprecating the condition of the natural man wrote; The wise men die like the fools and the brutish. They who rejoice in the multitude of their riches, as if their dwelling places would continue to all generations, perish like the beasts, like sheep they were are laid in the grave. None of them can by any means redeem his brother by giving God a ransom for him. The redemption of even their own souls is too precious, they shall cease, they shall go to corruption,

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<sup>1</sup>Rom. 8:13.

<sup>2</sup>Ezek. 33:11.

<sup>3</sup>Ps. 49.

they cannot live forever.

Our bodies are the temples of the eternal spirit of God, and our flesh is sacred from its association with divine life. It is intuitive in people, strong and stronger as they become more civilized, that the decaying flesh of men should not be used in the process of nature for the food of plants, nor of beasts, nor of men. Once touched by divine life divorces matter forever from the corruption of death. The ancient Egyptians embalmed their dead, so that they are with us today. We bury our dead below the soil, and mark the spot over them as sacred from the plowman. By reason of the divine life in us we rebel against the order of nature, and refuse to let the matter of our dead bodies become parts of other organisms.

In the death of men there is material loss sustained by nature's forces. The bodies of men are as ships which go down at sea, never to be recovered again. Were it not that God is constantly creating new forms of matter, the world would become exhausted of some of the materials out of which the bodies of men are made. We are not in harmony with the operations of the great natural world. Its works are, life out of death. The whole world lieth in wickedness and in death; but our fondest desires are for life. This world is not our home. The prophets declared that they were as strangers and pilgrims on earth; but they sought a city which has foundation, whose builder and maker is God.

Death is the king of terrors. The hours approaching death are pregnant with grief beyond description. No wonder the pious pray for grace that their faith may be inspired with hope and they with resignation in the hour of this their supreme trial. Take all the wrongs committed against the oppressed poor, the heart aches from the unkindness of ungrateful,

wicked men, the pains of diseases, the sorrows of outcasts, all taken together and the grave out-damns them all.

No one in his right mind wishes to die, not even those who look upon death, as the gateway to the palace of the King. We know what we have here, but what we shall be as unclothed spirits, is the knowledge of those who are in the great beyond. Death launches us out into the darkest, onto the widest and deepest unknown to try the utters of the world from which no traveler returns.

The leap we take at death is into dark blackness second only to annihilation itself. Our faith assures us that there is a happy beyond, and every fond emotion clings to the belief; but while our intuitions and the Scriptures tell one thing, our flesh proclaims another, and that is when a man's coffin sinks into the grave, that is the last of him; as water spilt on the ground, which cannot be gathered again. He is no more among the living. 'If a man die does he still live?' was a question not only by the patriarch Job, but is a voice heard in the experience of every man. Who would not live always? if he could renew his youth like the eagles, walk and not weary, run and not faint? Aye, even though disease invades our bodies, rendering them quite untenable, still we cling to life and are loath to quit these tabernacles of clay.

There is nothing that men love as they do life; and there is nothing that they so fear as they do death. No wonder, for all the springs of our being are in the life abiding in our bodies. When we woke up to consciousness we were in these bodies. We never knew ourselves save as in our flesh. In fact the individuality of our being began with the life in our bodies; and it is difficult for us to think of ourselves, save as the spiritual life in us blends with the life that supports our phy-

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'Job 14:14.



sical bodies.

Death and life are opposites. It is intuitive in life to abhor death, and the higher the character of life, the more repugnant is death to it. The senseless rose bush grows thorns, through nature's instinct, to protect the life in its flowers. The rabbit by the same instinct flees from the hound. Men with the life of God in them, from childhood see its dark shadows approaching, and when it comes, it leaves a black train of mourning friends. There are none which God has joined together in such sacred wedlock, as his living spirit with the physical; and nature is in sin when it separates them by death. In the day that ye live by the natural powers of your bodies, ye shall die.

The higher men rise in manhood the more sacredly do they regard human life; and the more tenderly do they deal with even the beasts of the field. The wages of sin is death. Death is in rebellion against God, in driving the spirit of Jehovah from its throne in the bodies of men. The greatest crime against God is to wilfully put a man to death, he who does, has lost all the love of the Father, his life is a menace to men and so it was written, <sup>5</sup>Whoso sheddeth man's blood, by man may his blood be shed; for in the image of God made he man.

The higher the character of a man, the greater the outrage to take his life. No such crime stains history's pages, as the crucifixion of him who did no sin, neither was guile found in his mouth. Moreover, there are no expressions telling of such deep sorrow, as those which fell from the lips of him, who did the will of the Father only, when the dark shadows of death were gathering about him. Death is a contradiction of every emotion of a holy life. Men can and should drive it, with all its attendants, from the world.

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<sup>5</sup>Gen. 9:6.

The patriarchs and holy prophets manifested their high commission as servants of Jehovah, by their ministry in protecting innocent life, in restoring the dead to life again, and some by the abundance of life in them, triumphing over the corruption of death, by being translated into the great invisible beyond. There is nothing religious about death or dying, save the pious man's hope that though he quits his body, he will return and live in it again, glorified as Jesus was. The inspired writers never rejoiced in the fact that Jesus was put to death; but being put to death, they glorified in the fact that he rose into life again, not merely back to a natural body, but in a glorified body over which death could have no power, and that this was an earnest of the hope of the human race. <sup>6</sup>It is Christ that died, yea rather that is risen again, who is even at the right hand of God. The patriarchs and the prophets died confessing they had been as strangers and pilgrims on earth, with no continuing city; but by faith they looked for one whose builder and maker is God. <sup>7</sup>Seeing that they were not able to enter into the eternal sabbath, on earth, they were assured some generation would, and that they themselves would rise from the corruption of death, and live with them in newness of life in everlasting power,—without whom they would not be perfect. Over all the tombs of their fathers and their own already hewn in the rocks, they saw by faith the triumph over death. <sup>8</sup>Bless the Lord O my soul, who redeemeth my life from destruction, who satisfieth my mouth with good things, so that my youth is renewed like the eagles. Take the idea of eternal life for the human race out of the Scriptures, and they are reduced, so far as this world is con-

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<sup>6</sup>Rom. 8:34.

<sup>7</sup>Heb. 3:19.

<sup>8</sup>Ps. 10:5-6.

cerned, to a treatise on high morality. The essential revelation of the Scriptures is life everlasting for men, and the inspired exhortations are that men would enter into the glory of God.

When Jesus fed the multitude with five barley loaves and two small fishes, the people followed him the next day to the other side of the sea. When they came to him he reproved them, because they followed him, not because their souls had been quickened by the divine manifestation in the miracles, but because they did eat and were filled; saying, <sup>9</sup>Labor not for the meat which perishes, but for the meat which endureth unto everlasting life. I am the bread of life. He that cometh to me shall never hunger; and he that believeth with me shall never thirst. For I came down from heaven not to do my own will, but the will of him that sent me. Every one that seeth the Son and believeth as he does, shall have everlasting life. The natural life in the body of Jesus was so absolutely subjected to the divine life in him, that it would have been impossible for disease, or the weakness of old age ever to have overtaken him. Of course he could be slain from violence without, because his body was a natural body, but death could not hold his body.

<sup>10</sup>If that spirit which raised up Jesus Christ from the dead dwell in you, that which raised up Christ from the dead, shall also quicken your mortal bodies, by this spirit that dwelleth in you. If we can compare almighty divine forces of life, it requires a greater exertion, to wake a dead man into a glorified body than for a living man, to be transfigured into a spiritual body, over which death can have no power. Arguing that the less is possible from the accomplishment of the

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<sup>9</sup>John 6:27-40.

<sup>10</sup>Rom. 8:11.

greater, the same manner of spirit which raised Jesus from the dead can quicken living men, so that they shall enter bodies in the power of everlasting life. <sup>11</sup>Knowing that Christ being raised from the dead dieth no more, death hath no dominion over him,—for he liveth unto God. Likewise reckon ye also yourselves, to be indeed dead unto sin, but alive unto God, as was Jesus Christ our Lord. Let not sin reign in your natural bodies. Death is by sin, and so death has passed upon all men, because all have sinned. If men would cease sinning, there would be no more death. <sup>12</sup>Yield yourselves unto God, as those who are alive from death. <sup>13</sup>The wages of sin is death, but the gift of God is eternal life,—which was in Jesus Christ our Lord. <sup>14</sup>God so loved the world that he gave his Son begotten of his life only, that whosoever should believe as he did, should not perish, but should have everlasting life.

<sup>15</sup>If ye believe not that which I am, ye shall die in your sins,—and it will be on account of our sins. The glory of the gospel as revealed in Jesus Christ is that life and immortality was brought to light through him. The greatest fact ever recorded in history and the greatest that ever can be, is that a dead man, by his own holiness of life, unassisted save by the Father, rose into life in a body over which death had no power; and that this was the first fruits of the human race, when redeemed from all sin.

The Jews murmured at Jesus because he said, he was the bread of life which came down from heaven, and scoffing at the idea of everlasting life, said, <sup>16</sup>Our fathers did eat manna

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<sup>11</sup>Rom. 6:9.

<sup>12</sup>Rom. 6:18.

<sup>13</sup>Rom. 6:23.

<sup>14</sup>John 3:16.

<sup>15</sup>John 8:24.

<sup>16</sup>John 6:31.

in the wilderness, and, as it is written, He gave them bread from heaven to eat. Jesus answered, Your fathers did eat manna in the wilderness and are dead. I am the living bread which came down from heaven, that a man may eat thereof and not die;—if any man eat of this bread he shall live forever. As the living Father hath sent me, and I live by the Father; so he that eateth me shall live by me. This is the bread which came down from heaven, not as your fathers did eat manna and are dead; he that eateth this bread shall live forever. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples when they had heard him, said, This a hard saying, who can hear it?

Even the disciples were judging of the power of men by their carnal strength. When Jesus knew in himself that his disciples murmured at it, he said unto them; It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life. There could be no longer any doubt, Jesus meant that men through the knowledge of the truth as revealed by him, could enter into spiritual bodies, without seeing death, and live forever on the earth. From that time many of his disciples went back, and walked no more with him.

Indeed the defection was so great, it seemed as if every one was going to leave him; so he said to the twelve, Will ye also go away. Peter was the only one to answer, but it was more the expression of a bewildered friend, than the reception of what he said; Lord to whom shall we go? thou hast the words of eternal life. Jesus fearing that Peter's faith might be shaken by the death of his Master, forewarned him

that this would not be on account of any weakness in his own life, but on account of the wickedness of those associated with him; Have I not chosen you twelve, and one of you is a devil?

The above took place among the common people in Galilee. Shortly after this Jesus was down in Jerusalem. <sup>17</sup>At the temple, closing an animated contention with the Jews, he said, I seek not my own glory, there is one that seeketh and judgeth. Verily, verily, I say unto you if a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know thou hast a devil. Abraham is dead and the prophets, and thou sayest, If a man keep my saying he shall never taste death. Art thou greater than our father Abraham, which is dead? and the prophets are dead; whom makest thou thyself? It is true it is hard to think of one living, standing before us, who is greater than our religious ideals, who lived in the generations before. The Jews understood Jesus to say, that there were human powers of life greater than Abraham or the prophets possessed, that the character of these powers he revealed, and they who entered into them would live forever and never die. At this point Jesus arrested the contention, leaving it without doubt the Jews had understood him rightly.

Some time after this Jesus was approaching Bethany, where Lazarus had died and was buried. Martha the sister of Lazarus met Jesus and complained because he had not come sooner, saying, <sup>18</sup>Lord if thou hadst been here, my brother would not died. But I know that even now whatsoever thou wilt ask God, God will give it thee. Jesus said to her, Thy brother shall rise again. Martha saith unto him,

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<sup>17</sup>John 8:50-59.

<sup>18</sup>John 11:21-27.

I know he shall rise again, in the resurrection at the last day. Jesus said to her, I am the resurrection and the life, he that believeth like me, though he were dead, yet shall he live. And whosoever liveth and believeth as I do shall never die. Then he significantly said to Martha, Believest thou this?

Of course Jesus did not ask her to believe it as a dogma of faith, but the belief was a persuasion of life, a life of confidence in the divine powers of men, rather than their carnal. Martha held the doctrine of the resurrection, as we do, and believed in the divinity of Jesus as the Christ, declaring I believe that thou art the Christ, the Son of God which should come into the world. Still when they came to the tomb Jesus charged her with want of faith. Said I not unto thee, If thou only wouldst believe, thou should see the glory of God.

Adam is the federal head of the race living in natural bodies. Jesus Christ is the elder brother of men living in glorified bodies over which death shall have no power. Adam fell from the holy state in which he was created; but Jesus though made a sin, knew no sin and thereby brought his body into the power of everlasting life. <sup>19</sup>As in Adam all are dying, even so in Christ all shall be made to live. All the race of men, save Jesus Christ, have lived after the flesh and have died, but when men shall live after the spirit as he did, they will live and never die. The period in which men eat of the tree of the knowledge of good and evil they surely die; but when they live by the tree of life they shall surely live. <sup>20</sup>For to be carnally minded is death, but to be spiritually minded is life and peace. <sup>21</sup>The strength of sin

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<sup>19</sup>1 Cor. 15:22.

<sup>20</sup>Rom. 8:6.

<sup>21</sup>1 Cor. 15:56.

is the law; and sin when it is finished bringeth forth death.

We are bound hand and foot with the cords of the law, and the locks of the knowledge of the power of Jehovah are shorn from us. Our righteousness is an obedience to laws; even our religion is orthodoxy before a system of belief, of notions of men taught for doctrine. We look to our courts to enforce righteous conduct among men, and the organized church as the representative of Jehovah. Is it any wonder that it seems so hard for the revealed truth to strike between the joints of the harness, and bring men into the knowledge of God the Father, as he was manifested in Jesus the Christ?

Shall the race of men continue in bondage through the fear of death? Shall the children of the everliving God be as vagabonds on the earth, pilgrims and strangers, with no abiding city whose builder and maker is God, an house not made with hands eternal in the heavens? Shall the ever abiding life of God, in its abode in men continue to fly swifter than a weaver's shuttle over the earth? to be as a vapor which appeareth for a little while, and then vanisheth away? to be as a tale that is told, and the places which once knew them, know them no more forever?

The sun, the moon, the stars, dumb creatures endure from age to age, and the rivers run on in their courses, while the sons of God are as birds, which come in the spring, build their nests, raise their young and then fly away. Each generation has buried the one which preceded it; and this generation is expecting in its turn, to be buried by their children. Shall the sea of oblivion, which has swallowed up the millions of the past, forever go on devouring men? Shall the children of the eternal I am always plow as in water, leaving no furrow behind?

Have we not staid in the tents of Kedar already over long?



Does not the crumbling away of the present generation admonish us that we are not living as children of the eternal King? Does not the enormous expense of raising another generation to take our places rebuke us, stupid in our selfishness? Do not the graveyards in every neighborhood, the unbroken line of farewells at death beds awake us from our sleep of carnality? The pains in our bodies are harbingers of death that we too soon must join the long caravan to the tomb, and our opportunity of hastening the kingdom of God on earth will end, and the hope of our entering into the glories of immortality, without tasting death will be gone forever; and that we shall take up the lamentation, The harvest is over, the summer is ended, and we are not saved.

The generations of Israel which were delivered from the Egyptian bondage led out as if on eagle's wings by Jehovah, when in the wilderness rebelled against the Lord, and all save Joshua and Caleb, died in the wilderness; because of their carnal minds. And when they were all dead, and a new generation of the sons of Abraham stood before the Lord, Joshua girt the sword upon his thigh, and at his command they followed him to the banks of the swift running Jordan, whose waters at their presence stood still, till the children of the father of the faithful passed over dry-shod, into the land promised to Abraham and his seed after him.

A greater than Joshua with his sword girt upon his thigh, has stood before the generations of men for the last eighteen hundred years, not waiting for the miracle to be performed, but having passed over, calls for us to follow, to live and to reign with him in the power of everlasting life. Shall we still choose death rather than life, and our carcasses rot in this wilderness? If it is so with us, God grant that the babes now sleeping in their cradles may enter into new-

ness of life, the eternal sabbath awaiting the people of God, ordained from the foundation of the world.

O when shall we come into the unity of faith, and of the knowledge of the Son of God, unto perfect men, unto the measure of the stature of the fullness of Christ? O when shall this corruptible put on incorruption, and this mortal put on immortality and death be swallowed up in the victory of everlasting life? When shall we enter into that house not made with hands, eternal in the heavens? When shall the glad hozannas ring? Death is swallowed up by the abundance of life, in holy men who shall never die. Thanks be to God who giveth us the victory, which hope is sure and steadfast in our Lord and Saviour Jesus the Christ. O when shall the last trumpet sound and the dead be raised incorruptible and we shall be changed. Come Lord Jesus come quickly.

## CHAPTER XIX

### ANGELS

**T**HE forms of spiritual life spoken of in the Scriptures, are God, the divine life of men and the angels.

Angels are spirits with wills to choose their conduct and elect their characters. They are individuals, who were brought into being some time, but whether it was in any way in connection with the creation of this world, we are not informed. They are merely spirits and have no bodies. The bodies in which they have appeared were only temporary, called into being for the occasions.

The holy angels assumed these bodies at will, and when their visits to men were ended, they dismissed them. These bodies were not begotten, nor born from parents, they had no infancy, no period of childhood, no years of discipline walking with God, to come into glorified bodies as Enoch, as Moses, as Elijah and as Jesus did. By the holiness of their spirits, pure from the person of Jehovah, they commanded bodies into being and dismissed them without tasting death, or their flesh seeing corruption.

These bodies were tabernacles into which they entered, so that they could be seen and commune with men, as men talk with each other. But their bodies were no part of their individuality as angels. They were angels when embodied, and they were angels when they were not in bodies. Their bodies were not animal. They were not linked to the world by natural bodies, and part of the world like men. Men cease to be men when they die and become merely unclothed spirits,

in banishment from their physical association. The angels are not inhabitants of the world, but visitors to it.

The angels assumed bodies in the forms of men, and not of females with wings. They looked like men, and were taken for men, until they revealed their identity. They ate and drank, but this was not to support their bodies. When with Abraham, it was the sociability of guests.

Wicked angels had no power to take up bodies of their own;—this was done by the power of the holiness of life. Sin is weakness, and its only power is death. Not even Satan the prince of devils, had the power to call into being a body for himself, but was obliged to enter the body of a serpent, that his presence might be visible to Eve. Wicked angels at the time of Christ, entered the bodies of the weak-minded men or brutes, but never appeared in bodies of their own.

There are evil influences working in nature, as disease, the corruption in death, the ferocity in savage animals, and unseen influences impelling men to evil deeds, with a cunningness that is second only to the creative powers of life. Our experience is that we battle with principalities and powers in the air, whose influence is to drive us from God. The lives of good men are a battle with temptations from without, and the wicked are led away by them willing captives.

All over the world and in all ages, the ways in which men sin are substantially the same. Moreover, nature in its bondage of corruption and death, acts in the same manner the world over and at all times. Some have thought that there is one all pervading evil spirit paralleling the being of God; but all that is in reliable evidence, can be accounted for, by Satan being a mighty individual spirit, with innumerable fleet subjects, who are one with him in character and will. The scriptures speak of Beelzebub the prince of devils, the devil, Satan

with his angels called devils or demons.

If God is good and kind why did he make Satan and the devils is a fair question. Devils are individual spirits like men are. They were created pure as the divine life which Jehovah breathed into Adam and Eve, but they fell through selfishness. Angels have wills to choose, to elect their characters as men do. God is no more accountable for them, than for wicked men.

Men go into sin, either led by the passions of their flesh, or by the choice of their wills. The Scriptures speak of the sins by the passions of the flesh, as a being overtaken in a fault; and command us to restore such, in meekness, lest we also be tempted. There are sins not unto death; and there are sins which are unto death, which we are not commanded to pray for. When men sin wilfully and take pleasure in their selfishness, there is no hope for them. The men whom Jesus denounced as a generation of vipers, who could not escape the damnation of hell, held the passions of their flesh in subjection, so that their lives outwardly were indeed beautiful. The devils have no flesh, and when they sin, it is by their wills,—they sin wilfully. There is no hope of mercy for them.

There is no evidence in the Scriptures of a circumscribed locality called hell where the devils are assembled together. Hell is depraved, corrupted spiritual life. Jesus said that Satan is the prince of this world. John in his Revelation wrote, <sup>1</sup>And the great dragon was cast out, that old serpent called the devil and Satan which deceiveth, he was cast out into the earth and his angels were cast out with him. The devils are annoying all nature and tempting the wills of men. There are epidemics of crime as well as diseases, both of

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<sup>1</sup>Rev. 12:9.

which are probably directed by Satanic influences. <sup>2</sup>But in the end the prince of this world shall be cast out.

There is an influence, which men and angels exercise upon each other. It was possible for good angels to take up bodies, only when holy men were on earth. Angels appeared in the garden of Eden. Angels visited Abraham. Angelic manifestations at the time of Moses were frequent. Angels came to the unselfish Daniel, when he was in the den of lions. An angel was in the fiery furnace with Shadrach, Mesheck and Abed-Nego. From the time of the conception of Jesus, till years after his ascension, the appearance of angels were frequent. A host sang at his birth, waking the shepherds, keeping watch of their flocks by night. Twelve legions would have protected Jesus from his persecutors, when they were about to crucify him, had he permitted them. There is no record of demonical possession of beasts, save when the physical was feeling the influence of holy men on earth. Satan could not have entered the serpent, had not nature been quickened by the presence of the divine life in its holiness in Adam and Eve. In the time of Jesus, it was a common thing for demons to enter men and beasts.

When God appeared to speak to men in a voice, it may have been by embodied angels. Angels never spoke to men, save when there were holy men living; and it took holy men to interpret the meaning of the sounds uttered, or the symbols given. Daniel, in whom the spirit of God was, interpreted the meaning of the writing on the wall at Belshazzar's feast. The people who, stood about Jesus the day before his crucifixion, thought it thundered, when an angel spoke to him comforting him. The men who accompanied Saul on his way to Damascus, saw the great light which shone about

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<sup>2</sup>John 12:31.

him, and heard the sound of the voice of the reëmbodied Jesus who spoke to him, but none save Saul understood the words spoken.

Holy men have commandment over the creature, by the power of their wills that angels cannot exercise. The angels who visited Abraham, when they went down to Sodom to see Lot, were not able to protect themselves from the ruffians who surrounded Lot's house: while if Abraham had found ten righteous men, he by the power of faith would have saved the city from destruction.

Men spiritually are stronger than devils; and they are tempted by devils only when they permit it. When Jesus commanded devils to come out of men, they came. The devils were subject to his disciples, whom he sent out to preach saying, the kingdom of heaven is at hand. Any good man is mightier than Satan. <sup>3</sup>Resist the devil and he will flee from you. Wicked men are worse than devils. When Jesus stood before the rulers of the Jews it was, How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. There is not a recorded instance of devils mocking Jesus, or contradicting him, or failing to recognize him as the Son of God, as did the righteous scribes and Pharisees; there is no record of devils swearing or blaspheming. It may be that when men swear they go into sin farther than the devils want them to. There is not an infidel nor an atheist among all Satan's hosts. The devils believe and tremble.

The Son of God, the Son of man, the Son is used in the New Testament to designate Jesus Christ primordially, as the accomplished manifestation of what the race of men shall yet be. The Son of God, the Son of man, the Son is the human

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<sup>3</sup>Jam. 4:7.

race in its glorified power, men in the fullness of the stature of Jesus the Christ. Jehovah never said to the angels, as he did to the Son, <sup>4</sup>Thy throne O God is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom. The world will yet be ruled in righteousness by man whom God has ordained. Carnally minded men are not merely recreant to God's greatest trust, but they refuse to entertain the sublimest hope ever vouchsafed to created beings. Men rebellious against God are in larger sin than devils.

Men are begotten of the Father as his children, but the angels are his ministering spirits. Though we were created a little lower than the angels, the angels were mature from the beginning, but the persons of men at birth are in embryo, and the race while in a state of nature is in its swaddling clothes. But men are better than angels, in that a son by inheritance has obtained a more excellent nature than they. The children of men grow, and when in maturity are in the wisdom and strength of their parents and are heirs of their father's possessions. The ordination of man at his creation was the dominion over every creature, and when men come into holiness of life, they ascend their throne of righteousness forever and ever. <sup>5</sup>To which of the angels said he, at any time, Sit on my right hand, until I make thine enemies thy footstool. When he created Adam he commanded the angels to be subject unto him. When he brought his first begotten into the world, he said, Let all the angels of God serve him.

The prerogative of the angels is not to command the creature. Satan has no right to be the prince of this world, and his strongest dominion is through wicked men. Wicked angels can aggravate the corruption of nature, but holy angels

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<sup>4</sup>Heb. 1:5, 8.

<sup>5</sup>Heb. 2:5.



cannot deliver the creature from its bondage in the corruption of sin and death; nor can they hold it in the power of everlasting life. <sup>6</sup>God has not put the world to come, whereof we speak, in subjection to the angels. Their engagements so far as revealed, is with their presence and by the sympathy of their pure lives to comfort and to strengthen men striving to gain the mastery over their flesh that through the holiness of human life, they by the abundance of life, may destroy sin and overcome the corruption of death in the creature. <sup>7</sup>Are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation?

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<sup>6</sup>Heb. 1:6, 13.

<sup>7</sup>Heb. 1:14.

## CHAPTER XX

### THE DISEMBODIED SPIRITS

**J**ESUS CHRIST abolished death and brought life and immortality, or as it is in the Greek, incorruptibility to light in the gospel. The pagans hoped for a conscious existence after death, but did not accept the doctrine of the resurrection. While the patriarchs and the prophets may have looked upon death as a dreamless sleep, they held the doctrine of the resurrection. But in Jesus Christ was manifested the good news of the power of grace, which lighted this world, shining into the "over there" of our friends, who have gone before, and revealing what manner of life shall be when this vale of tears shall be done away.

The angels are spirits without bodies. The spirits of the departed are without bodies. There is doubtless a corresponding similarity of conduct between these. The angels came as guides and to assist men in subjecting the world to God. Whenever the kingdom of God appeared to be drawing near they were in abundance. The dispensation of the grace of God was ordained by angels in the hands of a mediator, but Jesus spoke as the Son of God from the life that was in himself. In our fallen condition we are a little lower than the angels, but humanity in Jesus rose higher than the angels, for he attained to the fullness of a Son of God. There is joy in the presence of the angels of God over one sinner that repents. Is it not reasonable that our friends who departed this life being in the faith, and once experienced the joys of new found hope, should rejoice over repenting sinners also. The rich man in hell was anxious about his brethren on earth. Paul

speaks of the ancient worthies who have gone before, as watching us running the race set before us, looking unto Jesus the author and finisher of our faith. John saw the spirits of those who had been slain for the word of God and the testimony which they held, crying with a loud voice saying, How long O Lord holy and true dost thou not judge and avenge our blood on them that dwell on the earth?

Jesus is our pattern in all things; when he was in his flesh among men, when he was in his glorified body on earth, and as he is in the heaven received until the times of restitutions of all things. The fullness of the stature of Jesus is the measure of his followers hope. <sup>1</sup>Holy Father keep through thy own nature those whom thou hast given me, that they may be one as we are. They are not of the world even as I am not of the world. The glory which thou hast given me I have given them. They who have fallen asleep with him are alive with him. Jesus lives after death, he is awake, and interested in the regeneration of the world. At the great resurrection his saints will attend him. Jesus is in calling distance, why not they who are with him in the invisible world?

There are none of the hateful representations, found in the New Testament, about dying which men have invented, by which death is portrayed as a ghastly skeleton with a scythe, or a black robed monster. The apostles spoke of death as going to be with the Lord; as seeing him face to face, whom we now see through a glass darkly. Paul said that he knew a man who had been caught up to the third heaven and heard things, which he could not put in the language of men. Paul said, for him to live was Christ and to die was gain, that he was in a strait betwixt two, having a desire to depart and to be with Christ, which is far better; and the only reason for

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<sup>1</sup>John 17.

abiding in the flesh was for the service of his fellows.

Necrolatry is the lowest of all forms of religion. It is the worship of the dead and supposed communion with them. Angels made their visits to good men only, but never to those whose own interests were dearer to them than their love for others. If we could commune with our departed friends our selfishness would lead us to pester them for favors, worse than a set of politicians.

Our religion is a worship with our own salvation in view,—self. Their own salvation in the great beyond was not the actuating motive of the patriarchs, nor Moses, nor the prophets, nor Jesus, nor his disciples. Their calling and their election, i. e., their vocation and their choice of life, which they gave diligence to make steadfast, was the denial of self and the going about doing good. If we were as unselfish as Jesus, the spirits of the saints in glory would return, embody themselves and commune with us, as Moses and Elijah did with him. It is our selfishness that hides the heavenly hosts from us. If it were not for it, they would break their silence, and rend the veil that hides them from our view. When a generation of unselfish men shall dwell upon the earth, then shall they whom John saw under the altar, being changed into higher life, who had not worshiped the beast, (served the selfishness in their flesh,) come among men, embody themselves, the first resurrection, and rule and reign with Christ a thousand years, assisting holy men in the regeneration of the world, in preparation for the great, the second resurrection. Blessed and holy are they who have part in the first resurrection.

Sheol is a Hebrew word, used by the Old Testament writers as the name for the region of the dead. Hades is a Greek word used in the New Testament with the same significance.

In our English translation of the Scriptures, both words are generally spoken of as hell, though some times as the grave. The inspired writers looked upon the dead as under Satan's curse; so under the light of theology they logically translated the words hell. But neither sheol nor hades mean the abode of the wicked in contrast with heaven, the place of the blessed. They include all the dead, without reference to their moral character.

Gehennah is a valley south of Jerusalem, where children had been sacrificed to Molock, and was consequently held in abomination, and used as a place to throw the carcasses of animals and the bodies of malefactors; where worms lived in the decaying flesh and fire was kept constantly burning, to consume the dead matter. Gehennah is the word used in the New Testament to denote the condition, or the place of the incorrigibly wicked after death.

Paradise is a place of bliss, a garden of pleasantness. This word is used by the sacred writers as the name of the state, or place of the good after death.

The heathen have some kind of a heaven for their favored ones, and a hell for those whom they despise. Some of the pagans held the common people had no spirits which lived after death. The Indians have a happy hunting ground. The pagan Romans had a paradise and an inferno. The Greeks taught there was an elisium and a tartarus. Backslidden Israel in their followings after other gods, held the dogma that the children of Abraham at their death were gathered into his bosom, by the merits of his faith, and the Gentiles were shut out.

The idea of heaven being a gift, and hell a place of punishment where God's vengeance is inflicted on sinners, has been carried by Christian theology to the highest possible plane.

Silver tongued orators have represented the spirits of the departed saints as walking over golden pavements, with harps in their hands singing about the throne of God. Gifted poets have sung of the blissful seats where the redeemed, by the blood of Jesus shed on Calvary, sing in congregations which never break up and Sabbaths have no end, forever giving him praise, because he saved them. Poetical genius of the highest order and pulpit talent in poems and in sermons have pictured the agonies of the damned in horrors that none ever imagined greater.

There is no universally accepted tenet, as to what kind of a life is an acceptance of the pardon purchased by Jesus Christ, to admit a spirit into heaven at death. The Jews differ widely from the Gentiles; and the Gentile professed followers of Jesus differ among themselves. Heaven is spoken of as a locality, and so is hell. But no astronomer has located either place, and no prudent theologian dares to guess. The mud under our feet is filthy. That which is vile, we speak of as being low. Hell is spoken of as being beneath. Yet hell is not in the bowels of the earth; neither is heaven on some planet or star. The Greek word from which heaven is translated is derived probably from a Hebrew word meaning light. The scriptural idea of heaven, is personal life by its holiness in dominion. The sky over our heads is clear and pure, which makes it seem emblematical of the high, holy purity of the life in God the Father, of the holy angels, and the dwelling of men when in perfect holiness.

When Jesus departed out of the world, it is recorded that he ascended up into heaven. Men look up to God. When we think of the blessed who have gone before, it is of them in the ethereal space over our heads. When the angels spoke out of heaven, it was from above. We instinctively think of God

as being in the high altitude over our heads; while we know that it is in him we live, move and have our being. The heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, is not an ethereal, semi-material abode somewhere in space, but the kingdom of heaven is this world subdued to God's righteousness, through the holiness of men, in the power of everlasting life.

In fact there is no evidence in the Old Testament that those ancient inspired men thought the spirits in sheol were even conscious; but on the other hand, the wisest and the best of them looked upon death as a dreamless sleep. Job speaks of death hushing all, and being the abolition of all troubles. <sup>2</sup>There the wicked cease from troubling, and the weary be at rest. Man lieth down and riseth not; till the heavens be no more, they shall not wake, nor be raised out of their sleep. His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them. Then he asked with the strength of logic, If a man die, doth he live? David in communion with Jehovah wrote, <sup>3</sup>In death there is no remembrance of thee in the grave who can give thee thanks? Approaching death pious Hezekiah said, <sup>4</sup>In the cutting off of my days, I shall go to the gates of sheol, I am deprived of the residue of my years. I shall not see Jehovah, even the Jehovah in the land of the living, I shall behold men no more, with the inhabitants of the world. For the grave cannot praise thee, as I do this day. The wisest man wrote, <sup>5</sup>The dead know not any thing; whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

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<sup>2</sup>Job 14:12, 14, 21.

<sup>3</sup>Ps. 6:5.

<sup>4</sup>Is. 38:10-19.

<sup>5</sup>Eccl. 9:5, 10.

As we sleep at night unconscious of all about us, and awake in the morning to a new day, so the Old Testament saints thought the dead slept knowing nothing, till the night of carnality by the human race shall be past, and then men shall awake into newness of life, living on the earth with more than Eden regained. Job the greatest man in deepest antiquity wrote, <sup>6</sup>O that my words were now written! O that they were printed in a book! That they were graven with an iron pen and lead in a rock forever! For I know that my life shall be redeemed, and that it shall stand at the latter day upon the earth. After I shall awake, though this body be destroyed, yet without my flesh, I shall see God, whom I shall see for myself, and mine eyes shall behold him and not those of another,—though my reins be consumed within me. A thousand years after this Daniel wrote, <sup>7</sup>The many that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many unto righteousness, as the stars forever and forever. When the widow of Tekoah was entreating David the king, to bring back his exiled son, she said, <sup>8</sup>Though God has not taken away life, yet he has devised means that his banished be not exiled from him.

Jesus lifting the veil that lies between us and the great beyond, showed the rich man in the torments of hell and Lazarus afar off peaceful in Abraham's bosom, yet in easy talking distance. The impassable gulf which lay between them was that which separates the humble poor on earth from rich fools. The spirits of men in sheol, in hades may be

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<sup>6</sup>Job 19:23-27.

<sup>7</sup>Dan. 12:2-3.



saints in paradise, growing in grace with Jesus in view, or they may be in the bigotry of self-righteousness. Peter wrote that when Jesus was put to death, he descended into hades; but Jesus said to the thief on the cross, at his side, Today thou shalt be with me in paradise.

At the crucifixion the popular, expressed sentiment was violently against Jesus. Even staunch Peter fell before it. But facing the storm of prejudice, by reason of his consciousness of truth, the thief risked the mocking of the crowd and perhaps added tortures, to engage the society of Jesus, when among the spirits. In all generations good men have sought the association of those who loved God, that they may be strengthened in his righteousness. David wrote, I was glad when they said unto me, Let us go into the house of the Lord; but with greater gladness than saints in the flesh ever worshiped before Jehovah, do the spirits of those who died in faith gather about him who went from strength to strength, till he appeared in a body glorified, so that death could have no power over him. <sup>9</sup>Father I will that they whom thou hast given me be with me where I am, that they may behold my glory, which was with thee before the world began.

When the crucifixion had not only become an assured fact, but was evidently close at hand, Jesus said to his disciples, <sup>10</sup>Let not your heart be troubled, ye believe in God believe also in me. In my Father's house are many abiding places. I go to prepare the place for you. The word here translated mansions, in the Authorized English Versions, does not mean beautiful residences, but is a participle meaning stoppings, restings, as if places to stay over the night, and then go on in the morning.

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<sup>9</sup>John 17:24.

<sup>10</sup>John 14:1.

The growth of kind spirits while in hades, is the only logical hope of the resurrection to men who die in faith. For it is evident that men, who because they do not have power of life enough to stay alive, will not have strength of life enough to rise into life again when they are dead. It is easier to keep alive, when one is alive than to come to life again when one is dead. Underlying all the practice of medicine, there is a belief that within certain bounds, medical skill can hold death at bay, but when death comes the ability of the doctor ends. <sup>11</sup>Now he is dead, I can go to him, but I cannot fetch him back again, is the conclusion with which we turn away from our friends when they die. The greatest deed ever accomplished is that a dead man rose from his tomb to life again. The greatest thing in the reach of almighty power, is for a man to rise by the strength of his own holiness of life into a glorified body over which death can have no power as Jesus did. This shows the spirit of Jesus is able to bring the spirits of those who died in faith into greater power of holiness, so that with the presence of his glorified body at the last day, he can call them forth to newness of life with him.

During the days which the body of Jesus lay in the tomb, having descended into hades, he preached to the spirits in the prison of death. As Peter put it, <sup>12</sup>By the which he went and preached to the spirits in prison, for God is ready to judge (make righteous) the living and the dead, that they might be judged according to men in the flesh, but live according to God, in the spirit. The great fact proclaimed to the departed spirits, that all which had been foretold by the prophets, he had accomplished by the holiness of human divinity, and it only remained for him to return to the world and take

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<sup>11</sup>11 Sam. 12:23.

<sup>12</sup>1 Pet. 3:19; 4:6.

up his glorified body, would sublimely assure paradise in the hope of accomplishing its great end.

Jesus Christ who abolished death, hath brought life and immortality to light through the gospel, teaching us that death is not a dreamless sleep, but the great engagement of paradise is the strengthening of our spirits in preparation for the accomplishing of the great purpose, for which we were created. <sup>13</sup>And I heard a voice from heaven saying, From henceforth write, Blessed are the dead who die in the Lord, yea saith the spirit, they do rest from their labors, and their works do follow them. They will rest forever from the temptations of the selfishness in the flesh; but their works of growth in grace will continue, especially since being where Jesus is.

#### THE SPIRITS OF THE UNJUST

As God's judgments are not legal acquittals, nor judicial condemnations, but effects of the manner of the divine life in men; so the determinations of character by inspiration are deeper than the outward appearance. While it is true that not many wise men after the flesh, nor many mighty, nor many noble are called; yet God's condemnations are not upon a man because he is highly intelligent, because he holds a high position, nor because he is wealthy; neither is poverty a religious virtue.

Most mighty men gain their positions, or wealth by keeping an eye wisely single to their own interests, while prudently disregarding the interests of others, without offending by breaking the established rules for correct dealing, or violating the received standard for morality. However these may be regarded by the popular sentiment, they are not Pentecostal,

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<sup>13</sup>Rev. 14:13.

(i. e. where they had all things common, foreshadowing the kingdom of heaven on earth,) when receiving high salaries, or possessing large wealth, while the many live in poverty. They do not love their neighbors as themselves. Moreover the cares of this world and the deceitfulness of riches choke the divine life in them, so that the determinations of their wills are only selfish.

It was the rich man who was in hades, in torment and saw Lazarus the beggar in Abraham's bosom. The sacred page gives no intimation that the rich man's idolatrous worship of his wealth was the reason for him being in torment, nor that he was immoral in any way, nor that he oppressed the poor, nor that he did not give to large benevolences; but it describes him, clothed in purple and in fine linen and faring sumptuously every day; while Lazarus a beggar covered with sores was laid at his gates. Abraham the man of large faith who never sought his own wealth, but the good of those about him, is represented as answering him explaining the reason of his condition, saying, <sup>14</sup>Son remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented.

The rich fool, who intended to pull down his barns and build greater, had come by his abundance not only in a legitimate way, but righteously before God. His fields had brought forth abundantly. Jesus Christ declared he was a fool, an atheist, unworthy of longer tenure in the world, because he trusted to his abundance to provide for his wants, instead of giving it away and trusting to Providence. Then the Master adds, <sup>15</sup> So is he that layeth up treasure for himself, and is not rich toward God.

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<sup>14</sup>Luke 16:25.

<sup>15</sup>Luke 12:21.

Zacchaeus was chief among the publicans and he was rich. As soon as the spirit of Christ took hold of him, he without being told to do so said, <sup>16</sup>Lord the half of my goods I give to the poor, and if I by false accusation have taken aught from any man, I restore four fold. Most of our rich men would have nothing left after they had made restoration to those whom they had robbed. Zacchaeus was not a Pharisee; he made no pretensions to a religious profession. The traditions of the elders, the Jewish commandments of men taught for doctrine had no more influence over him, than theology has over our common people. His conscience enlightened by Moses and the prophets, as the knowledge of Jesus has been behind every modern struggle for equality and liberty, taught him that the possession of abundance, while there were poor about him, was not righteousness before God. It has ever been the fact that the common people who know not the law, have been they who received the words of Jesus gladly, while the well paid clergy and mighty organizations have apologized for authority and wealth.

There is nothing by which men so effectively deaden their souls to the impressions of the truth, as selfishness discreetly hid under a profession of religion, in obedience to commandments of men taught for doctrine, alleging to rest on the revealed word. The petrification of human feelings in the dark ages were by it. The pagan Roman soldiers recognized Jesus on the cross as the Son of God. Pilate argued with the Pharisees, declaring he was an innocent man. The common people were hushed into acquiescence that day by fear of the rulers. But among all the scribes and Pharisees there were only the good and just counsellor Joseph of Arimathaea and Nicodemus, who recognized Jesus as a righteous man. The

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<sup>16</sup>Luke 19:8.

ecclesiastic courts still declare that righteousness before evangelical commandments of men taught for doctrine is true religion. The contention by the prophets and Jesus was that righteousness before God is not in the observance of any system of doctrine for belief and practice; but a sincere, unfeigned conscience, especially when enlightened by inspiration, is the Jehovah in the land of the living, the bar alone before which all men should stand. It was to this high tribunal that Jesus appealed for the decision of men concerning his life. <sup>17</sup>If I do not the works of my Father believe me not. The development of the human race into diviner life will be, in ceasing to live to be seen of men, and walking as in the sight of God only.

The men who stoned the prophets, they who put Jesus Christ and his apostles to death, they who slew the martyrs all did it thinking they were doing God's service. The sins of the immoral, the dishonest and the unjust are open going beforehand to judgment. The drunkard and the thief know they are wrong, as well as every one who knows them. The rich man in hell, who in burning anguish discovered the mistake of his selfish life, while his five brethren were still alive on earth, is not represented by Jesus as having been a professor of righteousness. But Jesus did describe prominent professors of religion arguing with divine judgments, claiming that their lives had been Godly, and the realities of the great last day were wrong, because they were against them. So mighty are the bands of deception in legal righteousness, that neither earth nor sheol is able to unloose them. <sup>18</sup>Many will say to me in that day, Lord, Lord have we not prophesied in thy name? and in thy name have cast out devils, and in thy name

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<sup>17</sup>John 10:37.

<sup>18</sup>Math. 7:22, 23.

done many wonderful works. And then will I profess unto them, I never knew you; depart from me ye that work iniquity, <sup>19</sup>into everlasting fire, prepared for the devil and his angels. True religion is not a profession of honoring Jesus, nor the acceptance of a contract with him; but they that do the will of my Father which is in heaven. The revelations in the Scriptures from Jehovah are so muffled by our commandments of men taught for doctrine, that they have small effect upon the people.

There are poor whose determinations of life are evil. Their worst enemy is their own commanding selfishness. They scold about the wrongs committed against them, stirring up the ill passions in them. They have no respect for the sacred divine life in men. They swear using the names of Moses, the prophets, Jesus the Christ and in a word any great incarnation of the truth; so all the time deadening the manner of life, by which all deliverance from oppressions and wrongs have and must come. It was the rabble in company with the Pharisees who mocked at Jesus on the cross. By the power of the human life in them, they dislike sacred things while in the flesh; and their spirits in the great beyond will shun the society of the saints, the holy patriarchs, the prophets and especially Jesus the Christ. So continuing with their evil associates, they will go on growing worse instead of better as the ages go by.

Men whose lives are deliberately evil, sin wilfully. They damn themselves by their selfishness while in the flesh and their selfish spirits continue damning themselves, with habits more and more fixed throughout eternity. Then sin by the determinations of the divine life in them, rather than their animal nature. The great eternal order of life is that its

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<sup>19</sup>Math. 25:41.

character becomes more fixed with age. For this reason there is no hope of salvation for devils, and wicked spirits sin by the purpose of their wills as devils do.

Pagan worshipers, and they whose intuitions are bound by commandments of men taught for doctrine, may think of the Judge of all the earth punishing the spirits of wicked men in hell eternally to satisfy his infinite righteousness; but the inspired men declared him as a God of perfect love, our Father in heaven's holiness. Yet the argument that there is no hell, because it is inconsistent with the character of a good, kind God to have such a thing in his universe, is as illogical as to deny the existence of this world filled with sorrow, injustice, oppression, sickness, pain and death, because God is love. Jehovah created men by breathing his own divine life into their bodies, and has committed unto them the task of reconciling the world unto his love. All the day long from their creation to the present hour he has stretched out his arm, but the people have disregarded it. God would that all men should turn to him and live in the power of his own holiness; and end this sad drama of sorrow and death in the world. But God cannot compel men to will that which they will not. Men sin while in the flesh because they will be wicked. Their spirits will be eternally in the sorrows of hell because of their selfishness. Men bemoan the effects of their sins, but go on sinning. So it will be in the torments of everlasting woe.

By the power of the holiness of their own lives and the influence on the creature from holy men then living on the earth; good angels took up bodies at will. By the power of the holiness of the divine life in him, Jesus laid down his natural body and took up a spiritual body when on the mount, by the same power of life Moses and Elijah joined him, by the same power he rose from the tomb in a glorified body over



which death had no power, by the same life the saints sleeping in the graves about Jerusalem arose and went into the holy city appearing unto many, and by the same power at the great last day those who living do the will of God shall be changed, and the saints who sleep in death shall arise in newness of life, clad in glorified bodies.

Before the foundations of the world were laid, God ordained that he would bring the creature into holiness, and for this purpose he created men. When men shall come into their perfect salvation, they will redeem the creature from its bondage of sin. Man was the last and the greatest of God's creations. In fact no higher creation is possible. Man is the divine life dwelling in the creature; forming what the Scriptures frequently speak of as the soul. Soul is the union of the divine life with the physical. Our word personal is like it, only it essentially carries the idea of immortality with it. <sup>20</sup>And Abraham took the souls which he had gotten in Haran, and went into the land of Canaan. <sup>21</sup>And Esau took all the souls of his house, and went into the country from the face of his brother. There is nothing which God has joined in such sacred wedlock, as his spirit with the creature which he has made. There is nothing which men so fear as the suspension of this soul by death. It is the expulsion of Jehovah from his throne. Jehovah will be enthroned in his power when his life is made perfect in men.

Wicked angels could not, and cannot clothe themselves in bodies by the power of their spiritual life. When making themselves visible they went into weak men or brutes. Wicked men are in bodies by the power of natural life, and Satan is the declared prince of this world. But when the earth shall

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<sup>20</sup>Gen. 12:5.

<sup>21</sup>Gen. 36:6, marg.

be subdued to God, and the life of the creature shall be the holiness of the spirit, and there shall in no wise enter into it any thing that defileth, nor worketh abomination, nor maketh a lie; every thing shall be held in the power of the holiness of life, so that neither spirits of wicked men, nor devils can enter any living body; and not being able to take up bodies by the holiness of life, they must remain unclothed in empty space,—in the bottomless pit forever.

The place for devils is invisible space. Devils which had experienced the sense of habitation in bodies, though of poor maniacs, when commanded to come out of them, besought Jesus to suffer them to go into a herd of hogs, rather than return to their own home in the great void. But they who have known the joys of life in bodies, to find that their selfishness has shut them out from the physical forever without hope, disappointment, despair, angry at God and every thing else; a torment of fire and brimstone, where the spirit dieth not and the fire is not quenched. Selfishness which is the great fire of sorrow to men, is ever growing stronger in their spirits, and by the great eternal law of truth, he who is the great person of truth is represented as saying, <sup>22</sup>Depart from me ye that work iniquity, <sup>23</sup>into everlasting fire prepared for the devil and his angels. <sup>24</sup>And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth. He spent his time serving himself, when he should have given his life to soften the sorrows of sin, and to destroy its dominion over men.

<sup>25</sup>What will a man give in exchange for his soul? Who-

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<sup>22</sup>Math. 7:23.

<sup>23</sup>Math. 25:41.

<sup>24</sup>25:30.

<sup>25</sup>Mark 8:35-37.

soever will save his life shall lose it; but whosoever shall lose his life for Christ and the gospel's sake shall save it. What will it profit a man if he shall gain the whole world and lose his own soul? <sup>26</sup>Fear not them which kill the body, and after that have no more that they can do; but rather fear him which is able to destroy both soul and body in hell; yea I say unto you, Fear him.

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<sup>26</sup>Math. 10:28; Luke 12:4-5.

## CHAPTER XXI

### THE WORLD TO COME

**T**HIS world is evidently not God's finished creation. Everything on the face of the earth has evil in it, and everything that come out of the ground has the power of death. There are earthquakes, famines, pestilences, diseases, gnats, flies, mosquitoes, bacculi, lizards and worms which have very little pleasure in themselves and are a pest to men and beasts. Every tree and every herb was made for meat, but there are only a few of them that bear fruit good for food, and those which do are delicate, so that they have to be kept alive by the watchful care of men; while barren thorns, thistles and weeds grow unbidden, and come to maturity without cultivation.

The instincts of natural life are in self-protection. Natural life has no moral sentiments, no pity for the unfortunate, no respect for the righteous, nor hatred for the wicked. The lightning burns the churches of the humble poor, the same as it strikes down the houses where thieves and murderers hid themselves. The cross which bore the body of Jesus was as indifferent to his sufferings, as was the cross to the pains of the scoffing thief at his side. The tigers and the lions in the jungles of Africa, in their chase for food, know no difference between the kind missionary on his errand of love, and the heartless slave hunter.

History repeats itself, because our civilizations have been by the carnal life of men, and natural life has no power of progression. The bees make their honey-combs the same as they did in the carcass of the lion which Samson found; and

the swallows build their nests today, as they did in the rafters of Noah's ark. As birds fly in flocks, as fish swim in shoals, as cattle go in herds impelled by instincts, similar to the law by which water runs down hill, directed in its course by the banks of the stream, so round and round each generation runs in the same circle, in the footsteps of their fathers.

As the divinity in men is quickened by a knowledge of God their Jehovah, the love of justice, sympathy in sorrow and in suffering, the love of humanity, and the powers of invention manifest themselves. The prehistoric civilizations had their rise in the land of the patriarchs; evidently from the knowledge of the light of god in their lives, and the lives of their inspired, unhistoric contemporaries. The Greeks and the Romans without doubt felt the influence of the Hebrew civilization, and had some knowledge of the divine revelations in the Scriptures; though from their national pride and prejudice, they studiously refused to give it honor, as our public schools are reticent in ascribing credit, to that which has made them all they are of virtue. This civilization rose as the light of revelation shone upon the people. The light from our printed Bibles distributed in multitude as never before, has gone before our civilization of abundance.

Our civilization is great in opportunities and in inventions. We have discovered the archives of nature, and apprehended the design of the kind Providence in creating them. We have wakened lifeless matter and harnessed it in activities that our forefathers would have declared impossible. We have taken this continent where the Creator by the natural powers left it, and made it a hundred fold more productive, in places many times more beautiful, and fitted it for the dwelling places of men. Men in ordinary walks of life have the comforts of princes and kings a century ago; notwithstanding that the

productive forces have been taxed beyond measure, to amass fortunes which make the wealth of Croesus a common thing, and the Jewish money lenders at the time of Christ as ordinary men. All this we have done, as seeing through a glass darkly, but what shall be when we know as we are known?

Paralleling our proud prosperity, as wealth has increased the deceitfulness of riches choke the word received among thorns, so that it is unfruitful, and there is a most ungodly scramble for the amenities of life, so that self-denial seems to be well nigh supplanted by greed for gain, pride, ambition, lust for office, the love of the uppermost seats in the synagogues, and the emphasized work of the church is money getting. Our efforts are by the natural powers, and we depend upon the selfish instincts of our wits to get our portion, with the same powers of life that the lion by his muscles is king of the jungle. The spirit of Satan tempted David to number Israel, that he might know his strength in case of war; but when it was done his heart smote him, because, as he said, he had acted as an atheist, by trusting to the strength of men, instead of trusting to God. The quickened divinity in David had been a wonderful strength and protection to his people, but when he fell from it, the evil powers threatened to come on Israel.

Is it any wonder that our civilization resting on wealth, and great organizations, measured by our skyscrapers, our railroads, our telegraphs, our telephones, our steamships and our numerous other inventions, should not produce men greater than the ancient civilizations, and no men who can compare with the patriarchs and the prophets of ancient Israel. Our men are not growing in grace with years. Our children are kinder, more obliging, can be trusted farther, and are stronger witnesses at court than their parents. The leavening

of our civilization makes men worse rather than better. It is the old miser, the old skinflint, the old crank and the old hex. We have no accredited schools of vice; yet our penitentiaries are filled with criminals, who if at liberty would be a menace to society. Neither are our criminals from our lowly and illiterate alone. Our schools discipline the intellect, but they do not regenerate the soul. Our cities with their high schools, colleges, costly churches, eloquent ministers, and with a constant stream of cultivated people flowing in from the farms, have notwithstanding a lower level of morals than the country. The most heinous crimes have been committed by those in the higher walks of life, some times by college graduates, and even those who have been raised in the bosom of the church.

They are great among us who best serve themselves. The wicked in great power are spreading themselves like green bay trees, while the righteous beg at the gates of large corporations for employment, that they may have money to buy food, and clothing for themselves and theirs. We have been excited to hoggishness, nay to devilishness by reason of the abundance, which the kind heavenly Father has poured out of the horn of plenty. With the greediness of beasts and prodigality of wild spendthrifts we are exhausting nature's storehouses, which it took the kind Providence ages to lay by; and are prostituting the products to build up colossal fortunes, nurturing pride, and giving the few authority over the many. The ancient civilizations lasted about a thousand years. They lived mainly upon the annual products of the earth. We are rapidly removing the foundations upon which the glory of our civilization rests. The forests are fading from the face of the earth. The veins of coal are immense, but we are rapidly exhausting them, and more rapidly as the forces of

our civilization are enlarged. As we have arrested plagues, and have done away with wars, the race is increasing, and the demands on nature enlarging. No civilization ever had such active self-destructive elements in it as ours. It is evident that our civilization is not the beginning of the everlasting kingdom which the prophets foresaw, the kingdom of heaven which shall never be removed that John the Baptist announced, and Jesus came to set up.

Jesus taught his disciples to pray, Our Father which art in heaven. Hallowed by thy name. Thy kingdom come. Thy will be done on earth as in heaven. The kingdom of heaven is the holiness of divine life in command of all the powers of the creature;—and on earth it is through holy men. Talking with Nicodemus, Jesus said the kingdom of heaven would be a new creation, a new birth, born not of the flesh, nor of the blood, but of the spirit. In our carnal nature we know Jesus after the flesh, but our aspirations for the kingdom of God are through a knowledge of Jesus in his glorified body. After all possibility of Jesus leading his generation into the kingdom of heaven was gone, he said to his disciples, that some of them standing there should not taste death till they saw the kingdom of God come in power. Soon after this he took Peter, James and John up onto a mountain apart, and was transfigured into a glorified body; Moses and Elijah joining him, in glorified bodies also. If any men be in the Christ he is a new creature, old things are passed away, behold all things are become new.

Jesus describing the character of men in the kingdom of heaven said, Among them that are born of women there has not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he. John was in the weakness of a natural body, but men in the king-



dom of heaven will be in the power of glorified bodies. Paul declared that there will be no unrighteousness in the kingdom of heaven, neither thieves, nor fornicators, nor drunkards, nor revilers, nor covetous persons, nor extortioners shall be there. Jesus Christ described it as being in such brotherly love, that it would be easier for a camel to go through the eye of a needle than for a rich man to enter it. The Sermon on the Mount outlines our highest intuitions of righteous living, while the conduct it enjoins is impossible for men by their natural powers. But it describes the conditions which shall obtain when the sons of God shall enter into their glory, in the kingdom of heaven on earth.

All the way down from Eden the strivings of the spirit have been to bring men toward the kingdom of heaven. Every religious emotion in men is the quickening of the divine life in the dark womb of nature; and every great movement recorded by inspiration were labor pains endeavoring to bring the race forth into newness of life. Repentance before God is the start on the way toward the kingdom of heaven, and holiness of life reached in the flesh is standing before the gates ready to enter.

The patriarchs and the prophets were strangers and pilgrims on earth, but dying in faith they looked for a city which has foundation, whose builder and maker is God, the eternal Sabbath awaiting regenerated men. There are no emotions so sublime as the divine life quickening into dominion over the flesh. This is the strength of the church; and that which at times makes it seem like the gates of heaven. Deny thyself, is not a command to torture the flesh, but to him who has the spirit of the Christ it is the sweet work of overcoming selfishness with all its corruption by the abundance of the holiness of divine life. The divine commands which appear

to the carnal man severe are to the true worshiper, kindly given beacon lights, blazing the pathway to peace and eternal life.

There are better things reserved for the people of God than are now on earth. He who notes the sparrows as they fall, who decks the lilies of the valley, who clothes the grass of the field, who feeds the fowls of the air, who guides all nature with unerring instinct, is watching over his great plant of humanity, and will bring it into the fullness of the stature of men, as the life was in Christ Jesus.

The miracles wrought by Moses, by the prophets and by Jesus were but beginnings of the power exercised by holy men over the creature; and their Messianic vision was men in the fullness of the Christ life. Ye shall see greater things than these. Ezekiel saw the human race in their natural life as a valley of very dry bones, but by the proclamation of the word of God, these men dead in trespasses and in sin began to move, bone came to bone, sinews, came upon them, life came into their bodies and there rose up an exceedingly great army for the living God. The world and the hosts in it were created by the word of God. As a development or growth, being rose out of nothing, forms out of being, living organisms out of forms, and animal life out of plant life, till the bodies of men, the perfection of the whole, was created. The world appears to have been made for the dwelling place of men, and man entered upon it ordained with dominion over every creature; and Adam exercised it, until he fell. But when he fell he and his posterity sank down under the dominion of natural life, and became subjects to the sorrows of sin and death. Now why should it be thought impossible for the Almighty, who by the power of his word brought the universe into being, to command the human race, through the preach-

ing of his word by holy men, to go on to perfection; aye to cause them to return to the state from which their great first father fell; aye more to do what he well nigh accomplished in the mighty patriarchs, the holy prophets and did fully effect in Jesus the Christ, his own dear Son?

From a mountain higher than Pisga's top, Isaiah by the clear intuitions of prophesy saw the redeemed world, which he described in poetic language, declaring that each man would sit under his own vine and fig tree, with none to molest nor make them afraid; of the ransomed by Jehovah, who shall return and come to Zion with songs of everlasting joy and gladness, and sorrow and sighing shall flee away; no lion shall be there, no ravenous beast shall go up thereon, it shall not be found there, but the redeemed shall walk there. The wolf shall dwell with the lamb, the leopard shall lie down with the kid and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together. The suckling child shall play on the hole of the asp and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy on all God's holy mountain, because the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Behold I create a new heaven and a new earth, and the former shall not be remembered nor come into mind. Ye shall be glad and rejoice forever in that which I create, for behold I create Jerusalem a rejoicing and her people a joy, and the voice of weeping shall no more be heard in her, nor the voices of crying. There shall be no more an infant of days, nor an old man that has not filled his days. Arise and shine for the light has come, and the glory of Jehovah has arisen on the earth. The sun shall no more be the light of

day, neither for brightness shall the moon give light to the earth, but Jehovah shall be unto it everlasting light, and our God the glory. Thus saith Jehovah, My throne is heaven, and the earth my footstool. Immanuel, God with men!

Ravished with the vision of the glorified race on earth, the great prophet prayed God, saying, Doubtless thou art our Father, though Abraham be ignorant of us. O Jehovah our Father and our Redeemer, thy name is from everlasting. O that thou wouldst rend the heavens and that thou wouldst come down, that the mountains might flow down at thy presence.

John, on the isle of Patmos when in Jehovah's hour, saw the coming centuries unfold before him. Degeneracy of the Christian faith had already begun in the churches. John saw its ripened effects in the sorrows of the long darkness of the middle ages, and that which applies to our time. But looking over this dark gulf he saw in his vision the kingdom of heaven on earth, substantially the same as Isaiah had seen. He saw men on earth who feared Jehovah, and worshiped in his nature, because they recognized his righteous acts, which had been manifested on the earth, and before which great Babylon shall fall. He saw men who had come up from great tribulation having their robes washed, made white by the power of the living truth; he saw these men standing before the throne of God, serving him day and night in his temple, and that which sits upon the throne dwelt in them. They shall hunger no more, neither thirst any more, neither shall the sun light them, nor any heat. For the living truth which is in the midst of the throne, shall feed them and shall lead them into living fountains of water; and God shall wipe away all tears from their eyes.

He saw the world whereof we speak, as a new heaven and

a new earth, for the first heaven and the first earth were passed away. And I John saw the holy city, the new Jerusalem coming down from God out of heaven, prepared as a bride, adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he their God will dwell with them. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for former things are passed away. And he that sat upon the throne said, Behold I make all things new. And there shall in no wise enter into it any thing that defileth, neither worketh abomination, or maketh a lie; for the glory of God shall lighten it, and the living truth shall be the light thereof. The river of the water of life, clear as crystal proceeding out of the throne of God and out of the living truth, shall flow through the city, on either side of it the tree of life, yielding all manner of fruit continually. And there shall be no more curse, but the throne of God, the living truth shall be in it. And they shall see Jehovah's face, and his name shall be in their foreheads. For they that have borne the image of the earthy, shall bear the image of the heavenly; for flesh and blood shall not enter the kingdom of heaven. And death and hell shall be cast into a lake of fire. The Son of God shall descend from heaven, and the saints of Jehovah shall reign forever and forever. Come Lord Jesus, come quickly.

As the life in the protozoans was less than the abundance of life that now is; so our mightiest inventions, our highest standards of morality, our best conceptions of righteous living, all come far short of that which shall be revealed in men, living by the power of the holiness of life alone. The purest hopes of philosophers, the highest conceptions of altruists, the

sublime imaginations of the most gifted poets, the inspired visions of the prophets and the apostles, though filled with all the grandeur language can express, are dim shadows of that which God has in reservation for those who love him. <sup>1</sup>Brethren I reckon that this life is not worthy to be compared, with that which shall be revealed in us; as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

The sublime hope is sure and steadfast that some sweet day, the ten times ten millions who inhabit the earth shall be in glorified bodies, in eternal dominion, like the body of Jesus after he had risen from the tomb; and these men by their divine power of life shall redeem the creature from its bondage of the corruption of sin and death. We shall be like Jesus; and so we shall ever be as the Lord; world without end. Amen.

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<sup>1</sup>1 Cor. 2:8, 9.

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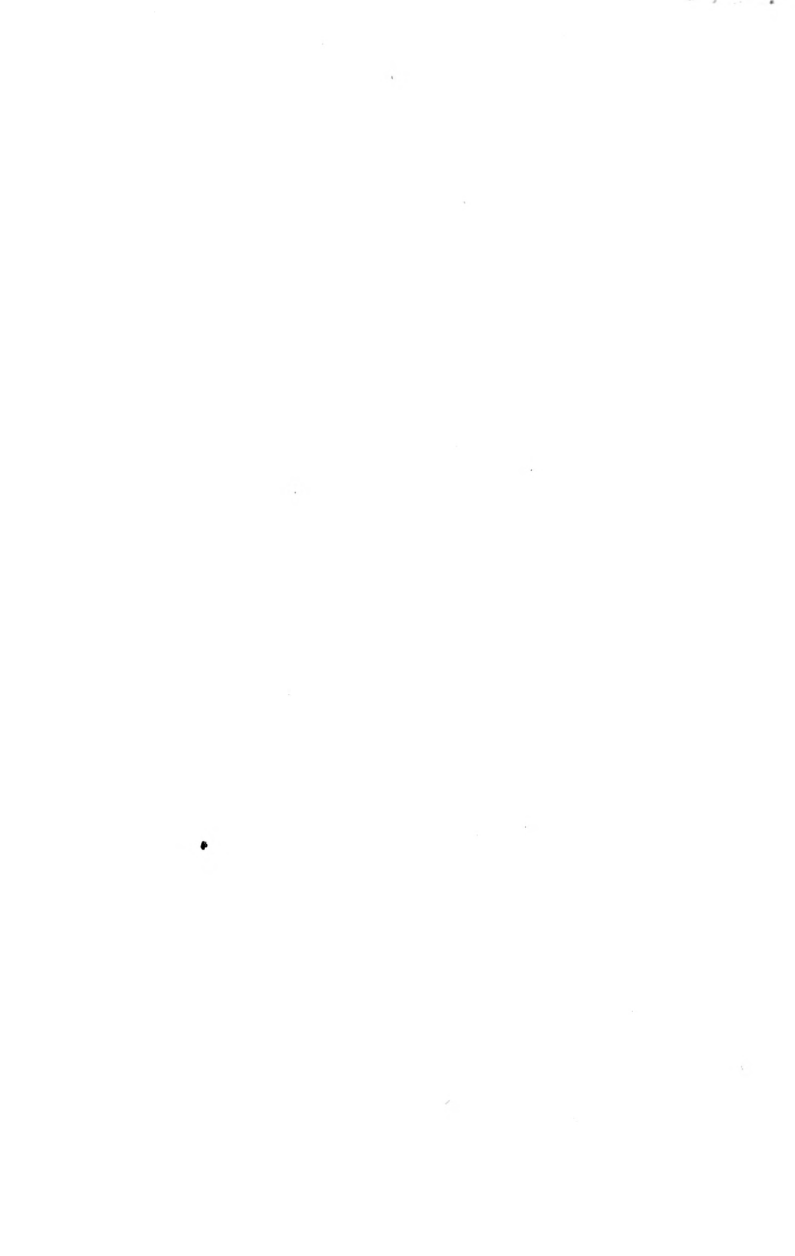
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